The Churchman.

VOLUME XVIII. NO. 10. "The Church of the Living God, the Pillar and Ground of the Truth." WHOLE NUMBER, 894.

PUBLISHED FOR THE PROPRIETORS, . NEW-YORK, SATURDAY, MAY 6, 1848. AT NO. 12 JOHN-STREET.

Poetry.

For the Churchman.

CHURCH OF THE ANNUNCIATION.

EASTER-DAY.

We throng thy sacred aisles, loved Church! beside thine altar now
Christ's followers with humble love and reverence may bow.
Here is the blessed Eucharist to meek recipients given,
A foretaste of the nameless joys they trust to share in Heaven.
'T is here the twain are made but one—here also hath been said
In soften'd tone the requiem—the Ritual for the dead.
There standeth too the sacred Font, the mystic waters there
Which make the child of sin and wrath to heavenly mansions heir.
Ay! place upon its forehead now the holy sign, and seal,
And bid him fight right manfully, for his lov'd Church's weal!
Oh, cling we to our Holy Church! she gives us all we crave,
She guards us in our infancy—she lays us in the grave.
'T is morn! the glorious Easter sun through yon stain'd window gleams,
And throws o'er pillar, arch, and nave, its golden-color'd beams.
The mighty work is at an end—the earth is rent no more—
Christ's sacrifice is finish'd now—his agony is o'er!
Behold the tomb is tenantless! the risen form hath fled!
Why should we seek the living, then, among the sleeping dead?
We daily through the Lenten Fast, His sacred footsteps traced,
Till on the Cross at Calvary, the Son of Man was placed;
We laid Him in the sepulchre, with many a tearful prayer,
And strove our sinful hearts, and thoughts, with Him to bury there.
And now, with eyes of faith we look to realms of dazzling light,
And there the Blest Redeemer see, array'd in power and might.
We bend in adoration low—with holy rapture pray—
Swell high the Easter-anthem now—our Lord has risen to-day!

Hush—for the Hallelujah dies! the voices loud, and clear,
Which echo'd through the vaulted roof are fading on the ear—
No longer now the organ's tone prolongs the heavenly strain,
But lo! the priestly voice is heard throughout the Church again.
Oh, listen with humility, repress each wandering thought,
He uttereth the sacred truths his Blessed Master taught.
Deem them not merely mortal's words which ye may idly hear,
As God's Ambassador he stands—his chosen minister.
A few brief months, or years at most, and then each well-known face
Will vanish from this earthly scene, and others fill our place;
Then hearken ere it be too late, let not unheeded fly
The precious moments that e'en now are passing quickly by.

Once more the ministers of God are robed in spotless white,
The sacred vessels of the Lord now greet the gladden'd sight.
The youthful deacon bids us lay our alms before the throne,
The rich man's gold—the widow's mite—we give the Lord his own.
And now to taste the blessed gifts of bread and wine draw near,
With holy hope, and confidence, with lively faith, and fear.
The precious Flesh and Blood is here to humble souls convey'd,
Memorial of our Saviour's death—the sacrifice once made.
Oh, not alone do we commune! the spirits of the just,
Of those we loved on earth, whose forms are mingling with the dust,
Of him, the pure and sainted one, whom we behold no more,
Till the last trump shall bid the sea its treasured dead restore,
And all the company of heaven, with us that feast partake,
For living saints, and holy dead, but one communion make.

"Glory to God on high"—we raise the soul-inspiring strain,
Worthy art thou, Almighty Lord, honor and praise to gain.
Oh, grant that all who here have knelt to thy Beloved Son,
May so press onward in his path, that when their course is run,
The earthly warfare at an end, the mortal form at rest,
They, their inheritance may gain in mansions of the blest.
Waiting with holy joy, and hope, for that eventful day
When heaven, and earth, with fervent heat, like wax shall melt away.
And they in shining raiment clothed, from all corruption free,
The city of the Living God, the heavenly Sion see—
There where the Church triumphant reigns throughout an endless day,
Decay and sickness never come, where tears are wiped away.
There where no Easter sun shall sink in shades of coming night,
The glory of the Paschal Lamb their never-fading light.

G. W.

CONSECRATION OF DR. HAMPDEN.

The April number of The Christian Remembrancer, just received, contains an Article on The Hampden Controversy, carrying on the history of the matter down to the Consecration. We make a brief extract from the body of the Article, and give the P. S. entire.

It is no consolation to know that he (Lord John Russell) has appointed one of whom we need not fear that he will make objectionable principles popular by his influence, or extend them by his active exertions. He has already held, during eleven of the most eventful years which the Church of England has known, a post, in itself, perhaps, the most important beneath that of a Bishop. He has been, during those years, as complete a cypher as any man who ever reposed his head to sleep upon a dignified cushion, or lolled in a stall. What has Dr. Hampden done since 1836? He has preached several respectable sermons, written several testy insulting letters,[*] and engaged in one act of gratuitous unauthorized petty persecution, in which he was foiled by the law of England. Why, then, it may be asked, should so great an opposition be made to his advancement in the Church, when men more dangerous have been promoted unopposed? We reply, Not certainly because we fear any evil from the personal influence of Dr. Hampden. When consecrated we have little doubt he will go on as he has hitherto done. We shall have an occasional charge against Tractarians, an occasional sermon with no fault except dullness; and this, varied by any little spiteful annoyance which his situation may enable him to offer to those whom he considers his personal enemies, will, we really believe, comprise the whole annals of his Episcopate. There is nothing to fear in all this, except the total loss, during his life, of those many services which a Bishop, one in heart with his Diocese and devoted to his office, may and does discharge. This is a mere negative evil. Meanwhile, however, there is another sufficiently positive. He is not promoted for the talent or influence of his works, but for their heterodoxy. The fact is certain and unquestioned. Lord John Russell may choose to express it in one form of words and we in another; but however expressed, it is because he has assailed the creeds and doctrines of the Church Catholic that he is made a Bishop. He comes forward, therefore, as the representative of a principle, the principle of heterodoxy, and our contest is, not against the individual, but against that principle. If he had been suffered to obtain consecration unopposed, the principle would have been established, that heresy is no bar to the promotion of any man to the episcopate of the English Church; and this has, we may truly say, been felt by disputants on both sides of the question.

P. S. Since the above article was in type, the newspapers announce that the Protest of the Clergy was received by the Primate on Saturday, and that on the day following, Sunday, March 26, Dr. Hampden was consecrated by his Grace, assisted by the Bishops of Llandaff, Worcester, and Norwich; the Bishops of London and Winchester, who generally assist, declining to act on this occasion. That a very grievous blow has been struck at the Church of England, we cannot conceal from ourselves. It is important, however, to observe what it is. This case does not prove that the Minister can force whom he will upon a reluctant Archbishop. Indeed, we hope to show, next quarter, that the whole result of the case is strongly the other way. It shows only (and we deeply regret it) that the Primate and the assistant Bishops are convinced of his orthodoxy. That they should be so, is, we admit, a very serious fact, and it is the sole fact of the case.

The members of the Roman Church have so loudly triumphed in this case, that we may request attention to the following article extracted from a contemporary, not because we rejoice in iniquity, but because it shows our suffering and sin not to be without a parallel:—

'It may not be amiss to draw attention to the favorable contrast presented, both between the positions of the respective Churches, and more especially between the conduct of the respective Clergy—in the English "Hampden Case,"—as compared with the French appointment of the notorious Abbe (afterwards Cardinal) Dubois to be Archbishop of Cambrai, in the year 1720; a contrast by so much the more remarkable, as the person selected for that promotion was, certainly, incomparably more unfit to be a Christian Bishop than any one now to be found among the whole body of the English Clergy, Dr. Hampden inclusive, or the laity to boot.

Dubois was, from his youth up, a professed courtier, a most abandoned profligate, and *an avowed atheist*.—Whilst he was in the height of his power as minister and favorite of the Regent Orleans, *and still a layman*, the Archbishopric of Cambrai fell vacant by the death of the Cardinal De la Tremouille, the predecessor of De la Tremouille having been the great Fenelon. The characters of Fenelon and De la Tremouille contrasted so strongly with that of Dubois, that the Regent long hesitated before he could make up his mind to grant the request of his favorite, and nominate him to the vacant see. He yielded, however, at length, to the entreaties or intrigues of the minister,—who is said to have procured the intercession of George I. of England in his favor—and named him to the Archbishopric.

Of all the disqualifications of Dubois for the Episcopate, that which *legally* was the most formidable, was the fact of *his being married*.

"He had no trouble, however," says the historian,[†] "in finding a magistrate, (un magistrat,) to take on himself the duty of clearing him from all legal inquiry, in the person of Breteuil, mayor of Limoges. Dubois, when a young man, had attempted to seduce a peasant girl, whose scruples he had at length been obliged to overcome by a clandestine marriage. On his elevation, he had prevailed on his wife to take another name, and, on receiving a pension, to remove to a distance and live apart from him."

Breteuil, having plied with wine the curate of the village where the marriage was celebrated, procured the register, and tore out the evidence of the marriage. Thus this obstacle was disposed of.

"But Dubois was not in holy orders; he wished to receive all the orders of the Church, up to and inclusive of the priesthood, in one day; *but the Cardinal de Noailles refused it as a profanation. Other Bishops came to offer their services.* The Bishop of Nantes was preferred, and Dubois received from him, in one hour, all the orders below, and inclusive of, the priesthood.

"*The Cardinal de Rohan then joyiously took upon himself the task of consecration.* He was assisted by the Bishop of Nantes, *and by* MASSILLON (!) *Bishop of Clermont.* This *last could plead in excuse* (!) says M. Lacretelle, *his obligatioos to the Regent*, (!!) and the seclusion in which he lived, and which made him ignorant of the scandals too well known to the Court Bishops. The ceremony accordingly took place June 9, 1720, at Val-de-Grace, with great magnificence."

This was in the age of Bossuet, Fenelon, Armand, Nicolle, and Massillon; and this last even assisted at the ceremony!

We read of no opposition on the part of the French Church or Clergy as a body; no remonstrance from her Prelates. The Cardinal de Noailles was the only man in all France who dared to refuse participation in so great a scandal, or rather in so great a crime.

Yet in France there is no act of *præmunire*.

Which of the two cases shows the more intolerable power vested in the State?

Which the more abject supineness on the part of the Clergy?

Lord John Russell's conduct has been indecent enough, but the Church has PROTESTED against it unmistakeably.

That of the Regent Orleans was simply atrocious, yet it was acquiesced in by the Church of France without a murmur.'

Of this case there can be but one opinion; and it is plain that such things caused, though they did not excuse, much which happened in the Revolution. Our case is widely different, yet, in its degree, very serious. When the body of the Church has resisted, as it has, and when the Primate and three Suffragans have proceeded to consecrate, with the charges unheard and untried, it is certain that one side or the other must be very seriously in the wrong; which that side is, it is not ours to determine. On earth it will be decided by foreign Churches, and posterity; its ultimate decision must rest with Him who is our Judge.

---

[*] Let the following letter, which the widow of the justly-honored John Davison addressed to us some years ago, be considered by all who would, if they could, respect Dr. Hampden, and let them try to imagine the conduct of Dr. Arnold under the same circumstances:—

'TO THE EDITOR OF THE CHRISTIAN REMEMBRANCER.

Sir,—I presume to trouble you in consequence of a paragraph in a published letter from Dr. Hampden, the Regius Professor of Divinity in Oxford, to his Grace the Archbishop of Canterbury, in which Dr. Hampden states that "the late Mr. Davison, the highly-gifted and excellent author of the 'Discourses on Prophecy,' had both read and expressly approved his Bampton Lectures."

I have the best reason to believe, that Dr. Hampden is mistaken in his impression upon this subject. I was never absent from Mr. Davison but for one short interval after the period of the publication of those Lectures, and am well satisfied they were not read by him. Mr. Davison never mentioned the work to me, with approbation or otherwise; and I possess the presentation copy, received in August, 1833, which was *uncut* at the time of Mr. Davison's removal from me, with the exception of *two leaves*; and it remained so till the year 1836, when it was seen by several friends in its unopened state.

I have thought it hard upon me, and upon the friends of Mr. Davison, that his name should, at a distant period, be implicated in the controversy arising out of these Lectures; and, under the circumstances, I felt it to be due to his memory, to ask of Dr. Hampden his authority for the assertion contained in the letter to the Archbishop; but to my surprise and mortification, I have had from him a *positive and final refusal*. I am therefore obliged to take the only means within my reach of relieving Mr. Davison from the responsibilities in which Dr. Hampden has involved his name.

I shall feel obliged to you to give this letter a place in your *Christian Remembrancer* for the following month.

I have the honor to be, Sir,
Your very obedient, humble servant,
MARY DAVISON.

College Green, Worcester, 7th August, 1838.

Or, let them read the insulting letters written by Dr. Hampden to the late Archbishop of Canterbury, and published by himself, under the title of 'Correspondence between Dr. Hampden, Regius Professor of Divinity, and Dr. Howley, Archbishop of Canterbury;' they are reprinted in the 'British Magazine' for Jan. 1848, and are so important that we had serious thoughts of reprinting them ourselves: but they extend over sixteen pages. In one of these letters he says, as he has said elsewhere, 'I retract nothing that I have written.' As to his language towards the Archbishop, the 'British Magazine' truly says:—'We shall leave the reader to judge whether anything in the Archbishop's speech ought to have provoked (as nothing could have justified) language so disrespectful and intemperate as Dr. Hampden then wrote and published. If neither the Bampton Lectures nor the Oxford censure had ever existed, those who disapprove of Dr. Hampden's appointment, and those who have come forward to remonstrate against it, may safely rest their defence on that correspondence, and appeal to every person of common sense in the country, whether the clergyman who could write such letters to the Archbishop of Canterbury, and print them, possesses that degree of temper and discretion which would warrant the prime minister in recommending his appointment to a station, for which the want of temper and discretion is quite sufficient to disqualify any man, whatever his theological opinions may be.'

[†] Lacretelle's Hist. de France, pendt. le 18me Siecle, vol. i. p. 342, whence the above is taken.

Our last number contained an account of the laying of the corner stone of Grace Church, Galena, Illinois: we have now the pleasure to lay before our readers the address delivered;

We have assembled together this morning, in keeping with our usual custom, to commemorate with suitable religious ceremonies, the act of laying the corner-stone of a noble temple, to be erected to the worship and service of the Triune God. The massy stone, containing the deposites, has been lifted into its proper position; and the corner-stone has been solemnly placed upon it, with the resounding blows of the workman's hammer, in the name of the Father, and of the Son, and of the Holy Ghost. May it remain there, in its present resting place, even for generations to come—and add its strength and support in sustaining the sacred pile, where the pure word of the Gospel shall be preached, and his sacraments duly administered, to the salvation and comfort of unborn thousands!

If it be asked, as it doubtless will, why these religious ceremonies are connected more especially with the laying of the corner-stone of the temple, to be consecrated to the worship and service of the Christian religion, we reply—that the principles of our holy faith teach us, in all our undertakings, to recognise and acknowledge the superintending providence of that God, from whose blessing, success must come to all our enterprises—and that we should *begin*, as well as *continue*, and *end*, all our undertakings in His name, and in humble reliance upon His blessing. "Whatsoever ye do, do all to the glory of God." The laying of the corner-stone, then, is a fit time to mark the commencement of such an undertaking.

But apart from these considerations, we find an argument in favor of the ceremonies witnessed this day, derived from the natural fitness of things. The edifice which we seek here to erect, it is intended to consecrate, and set apart to the most sacred of purposes—even the honor and worship of that Supreme Being, who is our Maker, Redeemer, and Judge. It is not then any common or ordinary building, to be devoted to any common or ordinary uses that we seek to rear; but a sacred temple to the Most High! What, therefore, can be more fitting, and seemly, and proper, since it is the house of God, which on this spot, is to rear its spire toward heaven, than to commence so noble and sacred an undertaking, with the offices of our holy religion! If it were some common building—or (however sumptuous) to be devoted merely to common uses, the neglect of such ceremonies might easily be pardoned. But since it is the house of God, the commencement of which we thus honor and commemmorate, with ceremonies of religious service, it gives to such ceremonies, a meaning, significance, and propriety, which at once are recognised, from the natural fitness of things.

If it be further demanded—why, with resounding blows of the workman's hammer, the corner-stone is laid *in the name of the Trinity*—we answer, by a significant act to show, that we consider that article of our holy faith, fundamental to the whole system—that the Church should ever adhere to it—and that we are not ashamed to confess the doctrine at all times and under all circumstances—and especially, when as at present, we are commencing a temple to the Triune God—the trinity of Persons, in the one essence of the God-head.

If it be yet further inquired, why *the corner-stone* is preferred before any other portion, in the laying of which, the ceremonies are performed—we reply, because, as in the commencement of the building, it is the prominent part, that supports the whole stress of the edifice, and unites the different parts together, so it is a fit emblem of unity and strength; and is often so employed in the language of the sacred writers. Hence, we read of the early converts, being "built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone"—and again of there being "laid in Zion, a chief corner-stone, elect and precious,"—and of "the stone which the builders rejected becoming the head-stone of the corner." So that *the corner-stone*, is eminently fitted, from the associaton of scripture phraseology, and its emblematic character, to demand the preference that is thus given to it.

The question has been asked by some, why the Christian religion could not be left to gain its empire, and maintain its influence in our world, without the outward aids, of Temples consecrated to its worship—an order of men as its Priesthood—and its external rites and ceremonies? Our brief reply to this question, is, that its Founder and his Apostles deemed it expedient to have it otherwise. Nor can we fail to see, from a moment's reflection, how consistently it should be otherwise ordered.

For in the first place, the Church, as comprising the kingdom which the Divine Founder of our holy religion has set up in our world, is a *visible institution*; and as such, could not perpetuate its existence, but in connexion with those aids, that tended it to give it a visible imbodiment. It must, therefore, have its Temples, where its friends and followers can meet, as a visible and regularly organized institution; and, as a necessary consequence, have, in some form, its rites and ceremonies, in its associated assemblies. Without these, they would be only tumultuous gatherings, and not the orderly assemblies of a well regulated institution—as the Church—viewed as comprising the body of the faithful, and as a visible institution—most evidently was designed to be. For we have the example of the early Christians, in their setting apart particular places, as specially devoted to the solemn services of their religion, which from thence, derived a relative sanctity. This is most evidently proved, apart from all other testimony, by that memorable passage of St. Paul, when reproving the Corinthians, for their gross irreverence and abuse of the Lord's Supper: "What," says he, "have ye not houses to eat and drink in, or despise ye *the Church of God?*" evidently alluding to the *material building*, and not the *assembly*, meeting together.

The exaction, which our religion makes of *social*, no less than of private, worship, of all its followers, renders the sacred temple, and its rites and ceremonies, no less necessary. For the very nature of such worship implies, the joint concurrence of several persons—and requires a place sufficiently capacious for all that assemble together, conveniently to celebrate that worship: and that all may know, whither they may repair, at their stated times, to meet each other in its performance. The very nature of the Christian religion—the purposes it was intended to serve—and the necessities of the case, all viewed together, make the Christian temple, with its rites and ceremonies, an essential requisite, in gaining for our religion its empire, and maintaining its influence in our world.

The same necessity exists, in relation to *its Priesthood*. The Divine Redeemer had in view, when he entered upon his mission in our world, not only the establishment of a kingdom, which he called his Church; but also the communication of a body of revealed truth, of which, the Church he established, was to be constituted at once, both "the keeper and the witness." For the truths which he revealed, he designed to be of perpetual force and obligation; and gradually to gain a universal dissemination—while, at the same time, they were to exert a moral influence and power peculiarly their own, in the renovation of man, and in the regeneration of our world. This could be done no otherwise, than by a standing, living ministry, duly authorized and commissioned, and continued, in a regular succession, from the first establishment of the Church, to the end of time. For the Church, as "the keeper and witness of holy writ," if she fulfil her commission, must take every care, that she preserve and hand down, purely, the sacred deposite. In so doing, she proves herself truly to be, as she is styled in sacred writ—"the ground and pillar of the truth." It is not enough, that we possess the written word, through the keeping of the Church—the living ministry is requisite also, as the duly authorized expositor of that revelation, in giving it its individual application and force, and aiding in its universal dissemination gradually over the face of the earth. Hence, in every effort at evangelizing the darkened portions of the world, the volume of revealed truth has not been sent alone; but the aid of the living ministry, has ever been sought to be added, in order that its teaching may be more clearly apprehended, and its power more fully felt. It is in such capacity, as lawfully and regularly constituted and commissioned expositors and teachers of the truths of Divine revelation—as the same are witnessed by the Chnrch—and in bearing the same to their fellow men, as a message of mercy—that they are styled, "Ambassadors of God."

The same necessity holds good, in reference to *the ordinances and rites* of our holy religion, as ministered by the authorized Ambassadors of God in the Church. Because the system of Divine revelation, as given to us by the Redeemer and his Apostles, was designed to serve, no less, as an aid to our moral weakness, and a help to our infirmities and sins, than as the means of enlightening our ignorance, in relation to our destiny, and our duty to our God, to ourselves, and each other. As beings inheriting a nature vitiated and depraved, and strangely impotent in the power, and averse to the performance of that which is good—the Church—the gospel—the ministry—and the sacraments—are intended to lend their aids in correcting the evils of our nature, and so prepare us for a better world. And with such an object in view, they are adapted by the founder of our holy religion, for the conveyance of spiritual help and strength to those, who will but properly resort to their reception and use, in securing the final happiness and repose of the soul. The rites and ordinances and sacraments, are not barely signs, and outward ceremonies; but as divinely appointed observances are meant to be, to all who rightly and truly receive them, effectual channels for the conveyance of divine grace to the soul. They are the means in the hand of God, of bringing the guilty and defiled soul, under the renovating influences of the religion of Christ, and so moulding, and fashioning, and preparing it, for a higher, and holier, and happier state of being.

In a word, were our religion left to itself, without the external aid of temples devoted to its service—and an order of men exclusively, to minister its rites and ceremonies—and standing institutions of ordinances to be observed—so far as we can see, it must inevitably soon die out, and be forgotten, unless a continued miracle preserve it. In making it, in a measure, dependent upon such aids, its Divine Author knew what was best for us, as social beings, wrought upon by the powerful sympathies of our nature; and what was most calculated to give it true efficacy and saving power, and secure its ultimate triumph, in a universal dissemination over our world. We cannot be too thankful, that means so effectual for its preservation, by the blessing of God, have been wisely established by its sacred Author. For no calamity could be greater, than to have our world deprived of its influence, and light, and power, in its dying out and being forgotten. It would be a calamity extending its influence no less over our political, and social, than over our moral condition in life. For all that is elevated, and noble, and happy, in these respects, is the fruit of that religion, which our Saviour Christ, entered our world, to promulgate and establish. Hence, every man who values such blessings, ought to have the preservation of our holy religion from such a calamity, most sincerely at heart. And if our observations thrown out be true, the best way in doing so, is to multiply those external aids that have been appointed of God, to promote its dissemination, and sustain its influence to the end of time. For every new temple that is reared to the service of our holy religion, and in which its sacred ministrations are duly performed, is a new impulse given to the cause of pure patriotism, and social virtue and happiness, no less than that of revealed religion.

The occasion that assembles us together, is one of mutual congratulation, and should afford us the liveliest emotions of pleasure. Our mutual co-operation, and concentrated efforts, as a congregation, to provide more commodious and ample accommodations for the services of our holy religion, have been crowned thus far with ample success. The earnest and pledge of a complete triumph, is now before us, in the foundations of the beautiful temple that is destined soon, (if God permit,) in all its noble grandeur, to grace this spot! May our fondest hopes be realized, in soon witnessing the noble pile completed, and filled with humble and devout worshippers of that God whose house it is destined to be!

We should remember, however, that the work is only begun, and that, for its final completion, there is required on your part, the same steadiness of purpose, and the same zeal, and devotion, and self sacrifice, which has heretofore marked your efforts, to secure this promising beginning. Let the united resolve be formed in the help of God, that the work *must* and shall be accomplished, and it *will* be done. No difficulty can then present itself, but what can and will be surmounted—no lack of means present itself, but what can and will be supplied. But such, I am persuaded, you have already resolved upon as a Congregation, and will permit no seeming difficulty to stand in the way of the speedy and ultimate accomplishment of your noble purpose, in rearing this sacred edifice to God and religion! You are too well aware, how intimately all your interests, as a congregation, are connected with the success of the present enterprise; while your pride, and honor, no less impel you to its vigorous and successful prosecution. For, when completed, you will possess as a congregation, a temple for divine worship, combining a degree of beauty of proportion, and durability of finish, with commodiousness, and elegance, and comfort, unsurpassed in all this region of country. It will be an honor to your generous zeal and devotion, in providing the means for its erection, and reflect lasting credit upon your taste and judgment, as a specimen of architectural beauty—while it will no less be regarded as an ornament to our rising infant City.

God grant, that it may be equally beautified by the indwelling of the Spirit of the Most High; and that untold thousands may be prepared, through its solemn services, for the habitation of that eternal temple, not made with hands, where all the glories of the ineffable God-head are revealed to the redeemed soul!

Communications.

For the Churchman.

"If so be that we suffer with Him, that we may be also glorified together." Romans viii. 17.

"If we suffer, we shall also reign with Him." 2 Timothy ii. 12.

Thus spake the Holy Ghost by St. Paul; and great is the comfort hence to be derived to the suffering and sorrowing Christian.

The Church, in her characteristic fidelity to the mission whereunto God hath called and appointed her, applies that comfort to the afflicted, when she visits them in their sickness, in these soothing terms:—"There should be no greater comfort to Christian persons, than to be made like unto Christ, by suffering patiently adversities, troubles, and sicknesses. For He Himself went not up to joy, but first He suffered pain: He entered not into His glory before He was crucified. So truly our way to eternal joy, is to suffer here with Christ; and our door to enter into eternal life, is gladly to die with Christ; that we may rise again from death, and dwell with Him in everlasting life."[*]

The Easter Season shows us our Saviour risen from the dead, triumphant over the king of terrors, crowned with victory after His hard struggle with "him that had the power of death, that is, the devil," and thus having succeeded in obtaining eternal redemption for us; and now for a short time, until He shall ascend unto His glory in heaven, tarrying on earth, to speak of the things concerning His kingdom among men, their duties with regard to it, and their privileges and blessings in it. Of those privileges and blessings of the faithful children of His kingdom, the consummation is, reigning with Him, being glorified together with Him, dwelling with Him in everlasting life. To this consummation we miserable sinners, who deserve God's wrath and condemnation, can attain only through a course of wholesome chastisement and discipline. In administering this, however, our Heavenly Parent richly mingles mercy with His righteous judgment, and love with all His afflictive visitations. Mercy and love were exercised in infinite measure, when, for us men and for our salvation, He withheld not His Only Begotten Son, but gave Him to take the Manhood into His Godhead, and suffer and die as a sacrifice for sin. He hath told us what we are to do that we may be saved by the merits of that sacrifice. We must rest all our hopes of salvation upon it, in the cherishing and exercising of the true and living faith of the Gospel, manifested by meek submission, and active and earnest obedience, to the will of God. In both these duties our Lord hath left us an example that we should follow His steps. Glorious and triumphant as we now see Him, and glorious and triumphant as we are soon to see Him, when He is taken up into heaven, and from His high and lofty seat at God's right hand, sends the Holy Ghost the Comforter for consummating His gracious purposes towards His Church and people; it seems but yesterday that we saw Him overwhelmed with sorrow and with suffering. In these—though infinitely greater than ever was endured by other—we saw His likeness to ourselves; we felt that we had in Him, as a present Companion in adversity, One who is not ashamed to call us brethren; and although, in the glories of His resurrection and ascension, there is a great space between Him and us—that being a state, even in His Manhood, far above aught that can be ours here; and a state, our promised call to which is in a future, separated from the present by an indefinite period of still continued frailty, sorrow, and probation—yet is there, in the sanctified afflictions of true Christians, a "fellowship of His sufferings,"[†] a being "partakers of Christ's sufferings,"[‡] which, to faith and hope, diminishes that space, brings Christ down, as it were, to be here their sympathizing companion in wo, and anon bears them to Him, that beholding His glory and joy, as themselves joint-heirs thereof with Him, they may see that their trials are not worthy to be compared with this their covenanted issue, and thus be soothed and cheered with consolation and support unspeakable.

When then we give devout heed to the Church's celebration of the glories attendant and consequent on Christ's resurrection, be we, as yet in the vale of trial through which He so lately passed, grateful recipients of the precious promise that if we suffer with Him, we shall reign and be glorified together with Him.

To suffer "*with*" Christ supposes, first, that we are in the spiritual union with Him which He hath provided in the evangelical covenant. In order to this, we must embrace that whole and undefiled faith of the Gospel, in the cherishing of which only Christ can be so apprehended by the mind, as that it will justly appreciate man's need of Him, and His sufficiency to answer all that need; and that the Christian can enjoy that *completeness in Him* whence only comes the true and full experience of the privileges and blessings of His Gospel. And inasmuch as all faith without works is dead, and therefore worthless as a means of the justification and favor of God, this whole and undefiled faith—the only life of true piety and virtue—is an active, a working principle. It subdues the heart to the holy affections, and guides the life into the holy duties, of the Gospel. In exercising these affections, and attending to these duties, it humbles the Christian to an entire and unquestioning submission to all the commandments and ordinances which Holy Scripture prescribes as of the Lord. It receives, because God has so appointed, as essentially interwoven with that system of piety and morality, of faith and hope and charity, which is the required working of faith by love, the holy mysteries, whereof, as duties of indispensable obligation, as means of union with Christ, and as, in their required practical influences, embracing all piety and virtue, Jesus, in Person, and by His inspired apostle, thus speaks:—"Go ye, and *make disciples of* all nations, *baptizing them in the name of the Father, and of the Son, and of the Holy Ghost*:"[§] "As many of you as have been *baptized into Christ*, have put on Christ:"[||] "He that *eateth My flesh*, and *drinketh My blood*, dwelleth *in Me and I in Him*:"[¶] "Take eat; *this* is My body: drink ye all of it, for *this* is My blood:"[**] "The cup of blessing which we bless, Is it not *the communion of the blood of Christ?* The bread which we break, Is it not *the communion of the body of Christ?*"[††]

Hence it is obvious what it is, in the evangelical sense, to be *with Christ*, to have *Him in us*, and to be *ourselves in Him*. There should be no greater comfort to those who are thus true believers, renewed and experienced Christians, than to know that in all their sufferings they suffer *with Him*. Through that working of the Holy Ghost on and in their hearts, which the everlasting covenant promises as the reward of this true and living faith, their suffering with Christ will manifest itself by meek and devoted following of His steps in the example which, as a Sufferer, He has left us.

In all His afflictions, not a murmur escaped His lips: there was no complaint of hardship in His lot: there was no invidious comparison of it with the lot of those less tried: He knew that He was engaged in a work for which an infinite reward was promised; but was content to wait for the reward till the work was fully done. Herein let the disciple strive, through the grace of God, to be as his Lord; and more especially, because, in the former, there is desert of all he suffers, and great mercy in that he does not suffer more: and there is unspeakable love, ministering the richest consolation, yes, and calling for even cheerfulness in the midst of whatever grief, in the joy, set before the true Christian, of the hope of attaining yet to being with Christ in the rest of paradise, and in its confident expectation of the greater glory and felicity of heaven, and at length in that glory and felicity itself.

Jesus suffered from the hands of cruel enemies. How was he affected towards them? When a sword was drawn in His defence, and in retribution for the gross and cruel injustice done Him, He ordered it sheathed, and healed the wound which it had occasioned. "He was oppresed, and He was afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth."[‡‡] "When He was reviled, He reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously."[§§] When the malignity of His persecutors was about to be successful in His death, and He was lingering in the tortures of the crucifiixion to which they had brought Him; all that He said of them was, "Father, forgive them; for they know not what they do."[||||]

The lesson herein contained, is a hard one to the natural heart; but full of comfort and satisfaction to the heart which the Holy Ghost has renewed and sanctified. Such a heart sees in it the truest virtue and courage, and that temper and disposition which is absolutely necessary to the honest use of the petition our Lord has taught, and His Church so often calls us to repeat, "Forgive us our trespasses, as we forgive those who trespass against us."

But this example of Christ has a lesson reaching beyond its more direct and immediate bearing. It teaches that *general* subduing of the evil passions and dispositions of our nature, to which the Christian's sufferings should always tend. Their punitive and disciplinary character should be ever in his mind, and produce the spirit of meekness, which, feeling and owning his own sinfulness and unworthiness, is very tender and sparing in judging others; realizing his own sad need of mercy, of relief, of pity, is drawn into sympathy with fellow sufferers; and in the heavenly spirit of his religion, seeks the virtuous consolation of endeavoring to mitigate their woes. The truly good man is led by his own sorrows to delight in opportunities of lightening the sorrows of companions in affliction, by cherishing the sympathy so beautifully expressed in the apostolic precept, "Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body."[¶¶] The like spirit of meekness should be the result, throughout his whole character, of the Christian's trials and sufferings. It may be that one purpose of the loving chastisements of the Lord will have been answered, when they have been allowed to humble the Christian's pride, assuage the impetuosity of his feelings, moderate his passions, check his animosities, and subdue his whole moral temperament to the humility and charity of the Gospel; while it is difficult to conceive of a heart more estranged from God than that on which His discipline has a contrary effect.

Not small among our Blessed Lord's trials must have been the insensibility and ingratitude manifested by those who were the objects of His constant and characteristic benevolence. He was not thereby diverted from his works of kindness and love, but always had the good of others as an object near His heart, and commanding his unwearied efforts. So be it with His disciple. So it must be with him, if, in similar trials of his benevolence, he would suffer with Christ, that he may reign with Him in the eternal reward of well doing.

---

[*] The Order for the Visitation of the Sick.

[†] Philippians iii. 10.

[‡] 1 St. Peter iv. 13.

[§] St. Matthew xxviii. 19.

[||] Galatians iii. 27.

[¶] St. John vi. 56.

[**] St. Matthew xxvi. 26, 27, 28.

[††] 1 Corinthians x. 16.

[‡‡] Isaiah liii. 7.

[§§] 1 St. Peter ii. 23.

[||||] St. Luke xxiii. 34.

[¶¶] Hebrews xiii. 2.

But, though meek and humble, patient and resigned, in His sorrows, insensibility formed no part of our Lord's all-perfect character. He left not His disciples to gather from His example that it is wrong to give vent to emotions of affliction and suffering. No grief is so poignant, none so heavy to be borne, none so pernicious in its effects on both mind and body, as stifled grief—that which cannot find, or will not be indulged, a vent: it wraps the soul in impenetrable gloom, and wounds the very heart's core. Chastened expressions of sensibility let in cheering beams of consolation and relief, and apply a healing balm to the wounded spirit. Nor is Christian resignation the cold counterfeit of virtue which would prohibit this: nor does the example of the Saviour fail, in this thing also, to lead the weary and heavy laden to rest and comfort. When He "wept" in tender sympathy with the bereaved;(a) and when, in Gethsemane, He indulged the mournful complaint, "My soul is exceedingly sorrowful, even unto death;"(b) and raised the prayer of heartfelt woe, "O My Father, let this cup pass from Me;"(c) He taught that the tears, the expressions of grief, the humble supplication for its removal, in which the heart finds comfort, are not denied His disciples. Thus He consecrated as virtues of His gospel, sensibilities which are at once an ornament and solace of our nature.

But equally conspicuous in His example are the due *measure*, and proper *qualification*, under which these sensibilities are to be indulged. His prayer for deliverance was, "O My Father, *if it be possible*, let this cup pass from Me"—if Thy wise and good purposes can be as well answered; with the meek addition, "Nevertheless not as I will, but as Thou wilt;" and again, "O My Father, if this cup may not pass away from Me, except I drink it, Thy will be done."(d)

Rich consolation and precious instruction here, for those who suffer with Christ! In all this He remembered the joy that was set before Him—the joy of conscience that He was doing and suffering the will of His Father—the joy of eternal recompense which that Father had in reserve for Him. He knew that His Father's will was not capricious, and was the furthest possible removed from being unkind. Mercy and truth were blended in it: righteousness and love perfect and unerring, and wisdom infinite, as Himself, gave it a stability and trust-worthiness on which hope and confidence could rest securely. And so is it with the followers of Christ; in whose case, moreover, is to be added the greatness of the mercy which separates that will from the demands of inflexible justice, under which all human beings would rightly be shut out from hope forever. God knows—and by His perfect knowledge regulates His will—infinitely better than ourselves, what is for our real good. Christians, then, whatever their trials and afflictions, should "not sorrow even as others which have no hope." They know that "whom the Lord loveth, He chasteneth for" their "profit;"(e) and that "our light affliction, which is but for a moment"—for the time that now is, linger as it may, is not worthy to be compared with the everlasting duration that awaits us—"worketh for us a far more exceeding and eternal weight of glory."(f) In *this*, good and faithful Christians who now suffer with Christ, shall be glorified together with Him.

B. T. O.

---

a St. John xi. 35.
b St. Matthew xxvi. 38.
c St. Matthew xxvi. 39.
d St. Matthew xxvi. 42.
e Hebrews xii. 6, 10.
f 2 Corinthians iv. 17.

ASSISTANT BISHOP OF ILLINOIS.

To the Editor of the Churchman.

Sir.—A small pamphlet has recently come into my hands, entitled "A Narrative of the Events connected with the election of an Assistant Bishop for Illinois, by a Presbyter of the Diocese." It has the brand of "Jubilee" College, and of the "Jubilee Press;" and is heralded over the signature of "D. C." It requires no great faith to believe that these initials intend the Rev. Dudley Chase, the "son of his father." I shall not stop to inquire, Whether (to apply the language of the narrative in relation to a communication of the Rev. Mr. Giddinge) this production, purporting to emanate from the *son*, was or was "not originally his own, but adopted." It is at least quite safe to declare, that this attempted vindication of Bishop Chase, proceeds from the "house of his friends." As such, I shall consider and use it. It is only now my purpose to offer some remarks on the subject of the pamphlet, as it is presented by the Bishop himself, through his partial apologist—with a view to subject him to a Scriptural condemnation—one "out of his own mouth." With this design, I shall content myself with a running commentary on such portions of the "Narrative" as may for that purpose suggest themselves, and in the order in which they appear. The object of the pamphlet is, as may be readily inferred, to vindicate the conduct of Bishop Chase, in relation to the election of an Assistant Bishop in the Diocese of Illinois, from the animadversions of the late General Convention in this city, and of the "*so* called True Catholic" and "Utica Gospel Messenger":—which election the General Convention refusad to confirm by the consecration of the Assistant Bishop, in the person of the Rev. James B. Britton, on the ground, principally, that his certified election was invalid, in consequence of the undue and unlawful influence and dictation employed by the Bishop to procure it. I adduce, in the first place, the following paragraph from the pamphlet.

"Most, if not all, the above representations [the charges against the Bishop] had their origin in a communication made by Mr. Giddinge; not originally his own, but which he adopted, prefacing it with the declaration, that there had been no election. On the other hand, Rev. Messrs. Kelly and Samuel Chase of Illinois, gave a very different account of the facts concerning the election—utterly denied the exercise of any undue influence or command upon Canonical obedience—and would, had they been as willingly and patiently heard as those who spoke on the opposite side of the question, have produced, it is believed, a different result; while the arguments of Dr. Hawks and others, went to show, that had even the Bishop distinctly asserted, that if the person mentioned by him were not elected he would withdraw the proposition for the election of an assistant Bishop, he could not be considered as exercising an unlawful influence over the election."

Now this seems to be singularly uncandid and unfair The attempt to establish the fact, that the advocates of the Bishop were prevented from expressing their views, and that, in consequence, the friends of the Bishop were defeated, is disingenuous, weak, and abortive. It evinces, indeed, a low state of resources on the part of the writer. In the face of what has been already confessed, to wit, that "the Rev. Mr. Kelly gave a very different account of the facts," etc., it is gravely stated, in a note to the pamphlet, that the Rev. Mr. Kelly asserted, that he had important matter to communicate, but could not obtain the floor"! That the arguments of Dr. Hawks and others, *went to show* their position, may be true; but the Rev. author does not dare to state, that those arguments *did* show or prove it. But it will appear that the writer, in his narrative, virtually admits, that the Bishop did make the very assertion that Dr. Hawks and others, ascribed to him, hypothetically, and in the way of argument. The writer admits that "before the meeting of the Convention on Tuesday morning, the Bishop desired two of the leading church members to confer with him, as to the expediency of electing an assistant Bishop, and anticipating the opposition which has since arisen on the part of two or three, *asked If they would say candidly, whether they would agree in the choice of a person whom he would name, and endeavor to procure unanimity in his election.*" The term "unlawful influence" is denied as applied to the Bishop. Was not the attempt to exercise any influence, on the part of the Bishop, as to the election of an Assistant, indelicate, improper, and unlawful? and was not the above admitted interference of the Bishop, at least a commencement of such influence? It appears so to me, and I doubt not will, to every candid and impartial mind. The pamphlet continues:

"It was remarked by one of the gentlemen—'It depends upon the man.'" (The Bishop then named and recommended the Rev. Mr. Britton.) "The conference ended by the Rev. gentleman *agreeing* to nominate and support Mr. B. in Convention. When the hour came for assembling, the Bishop said prayers in a *solemn* manner," etc.,—"then in a tender and feeling manner, he alluded to his past labors in the cause of the Redeemer, in conjunction with his beloved clergy:—the inability, on account of his age and increasing infirmities, of a continuation of them as formerly, in a manner equal to the demands of the increasing Diocese. He then signified his desire for the election of an Assistant Bishop; and, from proceeding to describe the qualifications necessary to *secure* usefulness, *he was led to go beyond his previous intentions.* and mentioned Mr. Britton's name, as one whom he thought would be mutually acceptable, and further *begged* them, when they came, to act on his proposition of choosing an Assistant Bishop—*if they could not agree upon Mr. B., to drop the matter for the present, and let it remain as before.*"

Now what are the facts here admitted? The Bishop asks, in the first place, if his Presbyters will agree to elect the man he shall name: attempting to get them pledged, in advance, to some one whose name, even, they were not then to know. They were asked to promise blindly, in the dark. After the "conference," they agree to support Mr. B., whom the Bishop was led, beyond his original intention, to mention by name. On account of his declared inability to perform the duties of a Bishop in the Diocese, proposes to the Convention, the election of an Assistant—recommends Mr. B., and "begs" that that if they cannot choose Mr. B, to choose no one, and let the matter drop—*although* the Diocese, as he had previously informed the Convention, demanded the services of an Assistant. What was this but practically saying—"Gentlemen, the Diocese requires an Assistant Bishop, and I require Mr. B. as that Assistant; an election is necessary, but if you elect any one, you must elect Mr. B. Choose between depriving the Diocese of an Assistant, and electing Mr. B. as I require." But the writer says—"It was simply a request with which they could comply, or dissent, as they might see fit." I am aware the writer uses the word *beg.* But we all know what the begging of the Bishop is. It was, at least, a request pregnant—the request of Bishop Chase.

Again says the writer. "During the debate which preceded the vote, was the proper opportunity for the expression of an opinion concerning dictation: and if such had been observed in the Bishop's manner, or in the proposition made by him, I pity the individual who had not the manlinss himself to affirm, and, if it pressed upon his conscience, to resist, it in the proper time and place." All I shall do with this, is to return it to the writer, with a request to apply it to the silent friends of the Bishop in the late General Convention, who, it seems, neglected to avail themselves fully of the opportunity they had in that body to present their views. It is idle to assert that any gag-law was enforced against them. They must have had little "manliness" indeed, or zeal for the Bishop, who did not fully speak in his behalf. The writer proceeds to favor us with a curious specimen of logic, in the argument, that as a vote in the Illinois Convention against Mr. B., would have decided the matter, it may justly be inferred, that the "sense of the Convention was taken on these three issues—that the course of the Bishop in proposing the matter was proper—that the election was expedient, and that the person named was not objectionable!"—The writer, therefore, I presume, means, in effect, to declare—that a vote in accordance with the will and "request" of the Bishop—shows that the Bishop exercised no improper influence over the vote! For instance—if the members of the Convention had been secrectly bribed, or otherwise directly influenced by the Bishop, to vote for "his man"—nevertheless, if the vote was given, and his man elected, (as he was,) it would show, affirmatively, that the course of the Bishop was entirely proper! For the election in accordance with the wish of the Bishop, proves that the Bishop exercised no improper influence over it! For why, forsooth, did these bribed men vote for the Bishop's man, if they were bribed by the Bishop so to vote for him! This seems to be the scope of the argument. It assumes, as a general proposition, that no improper influence can be used in favor of anything—if that thing be obtained, because, had the influence been improper, the thing would *not* have been obtained. This proposition, I think, implies more faith in human integrity than experience in human affairs. It is, to say the least, a dangerous doctrine. The writer admits that the Rev. Mr. Worthington, (a clergyman in deacons orders,) and who, it will be recollected, was the counsel and advocate of Bishop Chase on a celebrated ecclesiastical trial, which took place not long since in Illinois, "rose to state his reasons why the mode of proceeding should not be used as a precedent;" prefacing his remarks with an express disclaimer of any wish to reflect upon the Bishop's manner, but only expressing his opinion, that the naming of the individual proposed to be elected Bishop, should, in all cases, originate with the Clergy over whom he was to preside." This shows the view entertained at the time, by one of the Bishop's friends: The writer then seeks to answer this objection, by attempting a distinction between Assistant and Diocesan Bishop. That "in the former case, the existing Bishop is as much concerned as any of the Clergy are—that the connection of the Bishop with *his* Assistant, is like that of man and wife. "For better or worse"—"till death do them part," &c., and to sustain his view, quotes the following carefully selected portion of the 6th Canon.

"Of Assistant Bishops," to wit: "The Assistant Bishop shall perform such Episcopal duties, and exercise such Episcopal authority, in the Diocese, as the Bishop shall assign him." True. But this only means that the Bishop shall signify what portion of the Diocese he cannot himself attend to, or wishes the Assistant to superintend, for the purpose of avoiding a clashing of duties and services. Had the writer taken the trouble to quote the whole Canon—this would have sufficiently appeared, and also, that, in the performance of such Episcopal duties, and in the exercise of such Episcopal authority, the Assistant is not, in any proper sense, the Assistant of the Bishop, and, therefore, his inferior, as the writer seems to suppose, but acts as a responsible and independent Bishop—to *assist* in the Diocese; and is canonically answerable, not to the Biship, but to the Church, for his acts. The following is the whole Canon.

"When a Bishop of a Diocese is unable, by reason of old age or other permanent cause of infirmity, to discharge his Episcopal duties, one Assistant Bishop may be elected *by* and *for the Diocese*, who shall, in all cases, succeed the Bishop in case of surviving him. The Assistant Bishop shall perform such Episcopal duties, and exercise such Episcopal authority in the Diocese, as the Bishop shall assign to him; and in case of the Bishop's inability to assign such duties *declared by the Convention of the Diocese*, the Assistant Bishop shall, during such inability, perform all the duties, and exerciee all the authorities, *which appertain to the office of a Bishop.* No person shall be elected or consecrated a suffragan Bishop, nor shall there be more than one Assistant Bishop in a Diocese, at the same time."

The Assistant Bishop is to be elected by and *for* the Diocese. The Clergy should be left entirely free to elect whom they choose. The nomination, as well as the election, should emanate from them. Created by the Church, and by her invested with jurisdiction, though limited, absolute within its limits, should not those upon whom the choice is devolved by the Canons, be left to the independent and untrammelled exercise of such choice—to follow their conscientious convictions of duty to God and his Church?

The writer further seeks to make what transpired after the Election in the Diocese of Illinois, a proof that the Bishop used no improper influence on the Election. But this is illogical, forced, and will not avail. The conduct of the Bishop must stand or fall by itself—independently of all other circumstances. If it had an influence upon the Election, or if its natural tendency was to exert an influence upon it, that conduct was improper, and the welfare and character of the Church require its condemnation. In conclusion—I think it apparent that the conduct of the Bishop is condemned out of his own mouth: and the attempt, in the narrative, to extricate the Bishop from the difficulty of his position, has only entangled him the more. It has led him into a Cretan labyrinth, where every step but adds to his confusion.

VINDEX.

For the Churchman.

GRACE CHURCH, Cleveland, Ohio.

Mr. Editor,—I have supposed that some of your readers would feel interested in the progress of the above named Parish, which was organized nearly three years since, for the special accommodation of all those, whether settled residents or strangers, who may not be elsewhere provided with a place of worship. The sittings in this Church are all free. The Rector of the Parish depends for his support on the free will offerings of the congregation, which are made every Lord's day, at the administration of the Holy Communion, as the Church in that service directs. Strangers visiting our city, will find this Church open for Divine Service every Sunday morning and afternoon. The Church is built of brick in the early English Gothic, say of the 13th Century, 87 1-3 feet long by 43 2-3 feet wide. The elevation of the gables to the apex of the roof, is 40 feet; of the side walls 20 feet, supported by heavy buttresses. The front entrances are through the tower in the right corner of the building, and a door on the left near the corner. Between the doors is a large triplet window. Another triplet in the rear over the chancel, is ornamated with painted foliated tops in the lancets, surrounding the emblems appropriated to himself by our Lord, in Rev. xxii. 13 and 16 verses; the Alpha on the right, the Omega on the left, and the bright and morning star in the centre, with a large cross of crimson stained glass in the centre window below the star. Thirteen side windows, with the triplets all of brown enamelled glass, diffuse a soft mellow light; yet sufficiently strong to be pleasant to the eye. The slips, lecterns, chancel rails, altar, credence table, and frame work of the roof, (which is an open one,) and the pannelling between the bays of the roof, are all of native Ohio Oak, of natural color, varnished to show the grain; the floor is, also, of Oak. Under the front triplet is an Orchestra, railed in on a platform elevated three steps above the floor. Under the rear triplet is a spacious chancel of the same elevation as the Orchestra. The altar is table form, an Oaken slab 3 by 7, resting on heavy square pillars, or columner legs. The Lecterns, at which prayer is said and the word preached, are without the chancel rails. This Church is so far finished as to enable the congregation to occupy it for Divine Service.

In accomplishing this long desired object, we have been essentially aided by the contributions of friends at a distance, to whom we would make this public acknowledgement of our obligations. To those who have promised us aid, but not yet sent it, we would respectfully say, that we have ventured to incur expenses for finishing the Church thus far, relying upon their promises for ability to meet our engagements. We trust that they will yet remember us, and remit directly to the Rector of Grace Church, Cleveland, Ohio, or send to your Office, something to aid us in fulfilling our contracts.

V.

☞ Any contributions for the above object, which our readers are disposed to make, will be received and remitted by the Agent, No. 12 John St.

THE CHURCHMAN.

New-York, Saturday, May 6, 1848.

We beg to call attention to the address, on our first page, of the Rev. A. Louderback, at the laying of the corner stone of the Church of which he is Rector, at Galena, Illinois. To those who have at heart the prosperity of our Western Missions, and who contribute of their means to their extension, it is exceedingly gratifying to see such evidences of the field being occupied by men of talent, learning, and sound Church principles. No one who reads the address, will doubt that Mr. Louderback has these requisites for efficient missionary labor in the far West.

QUERY?—Pray, Mr. Editor, will you inform a diligent reader of your paper, who has made the inquiry of me, (which I am unable to answer,) *When the Jewish sacrifice ceased?* Did it continue up to the time of Christ; or was it omitted soon after? Are we right in the opinion, that no mention is made of the act of sacrifice as in practice, in the New Testament, whatever: or, at all events, that there is no record of the presence of Our Saviour in the Temple, during the celebration of the rite? Did not Selden write a treatise on the Jewish Sacrifice?

CHURCHMAN.

To the question, when the Jewish Sacrifice ceased, we answer, that it ceased at the time of the destruction of the Temple, by the Romans, under Titus and Vespasian.

The liberty which anciently prevailed, in regard to Sacrifice, and which allowed every father of a family to act as priest, was abridged by Moses, who required every man to bring his sacrifice to the door of the tabernacle, to be offered upon the altar; at which, none but the sons of Aaron could officiate. In virtue of this ordinance, sacrifice became limited to the temple, immediately after its erection, and the transfer of the tabernacle to it. Upon the destruction of the temple, the tabernacle, and the holy symbols, it became impossible to comply with the requirement of the Law in this particular, and hence the sacrifice ceased. This, we believe, to be the fact, and the explanation of it. In their observation of the Passover, at the present time, which they call the time of their captivity, the Jews conclude with a prayer, beseeching GOD to deliver them from the state of captivity, under which they at present labor, and conduct them to Jerusalem, where they will be enabled to eat the passover, when blood will then be sprinkled on the Altar of the Lord, and to praise God for their Redemption.

For an answer to the question, whether there is any mention whatever in the New Testament of the act of sacrifice, as in practice, it will suffice, we suppose, to refer our querist to Luke ii. 24, and xiii. 1. The former reference implies our Saviour's presence in the temple, when the sacrifice referred to was offered.

We are not aware that Selden wrote a separate treatise on the Jewish Sacrifice, though the subject is embraced in his general work, *De Jure Naturali, &c., iuxta Disciplinam Hebræorum.*

The Intelligence brought by the new Steamer America, which arrived at this port on Saturday last, of the peaceful termination of the Chartist Demonstration, on the 10th of April, which had been looked forward to, with so much anxiety, by thousands in this country as well as in England, as the possible beginning of bloodshed and strife,—was hailed with joy and gratitude by the whole community. May the day be far distant, when our Mother Country shall again be visited with the horrors and confusion of intestine war—when Anarchy shall usurp the place of Law, and Religion be trampled in the dust!

The Bishop of Exeter has stated, that the proposition to make the XXXIX. Articles, the sole standard of orthodoxy, did not emanate from either of the Bishops, but was laid before the Bishops for their consideration, as it would certainly be moved in the progress of the Clergy Offences Bill through Parliament. We apprehend, however, that some Episcopal votes may be given for it, as it comes from the government. Addresses to the Bishops, and Petitions to the Queen, and to the Houses of Parliament, against this uncalled for and destructive proposal, are now in process of signature. The English Churchman regards the *Proviso* as "evidently intended, and manifestly calculated to pave the way for revising the Formularies of the Church, by a Latitudinarian and Dissenting standard." "Let those," continues the Editor, "who think that a Presbyterian Premier—a Jewish Emancipator—a patron of Dr. HAMPDEN—is a safe and judicious Liturgical Reformer, keep quiet, and do nothing in this matter."

The trial of Mr. Gutteridge, for a libel on Dr. Lee, the Bishop of Manchester, has terminated in his being found guilty upon every one of his numerous pleas.

The Rev. William Burgh, M. A., one of the Ministers of St. Mary's Church, Glasgow, is spoken of as the person most likely to be chosen by the Presbytery of Glasgow, as successor to the late Bishop Russell. The funeral of the latter, took place on the 11th of April, and was attended by nearly the whole Clergy of the Diocese.

The Archbishop of Canterbury, in his reply to a letter of Mr. Powell, one of the three Clergymen who were the promoters of the proceedings against the Confirmation of Dr. Hampden, requesting to know the result of the Archbishop's attention to the Memorial, which the Promoters had addressed to his Grace,—says that 'it was not within the bounds of any authority possessed by him, to give the memorialists the opportunity of proving their objections, or to institute a consistent ecclesiastical inquiry as they proposed: and finding, therefore, nothing in which he could act in compliance with the remonstrance, that he proceeded, in the execution of his office, to obey Her Majesty's mandate, for Dr. Hampden's Consecration in the usual form.'

It is said that the Ecclesiastical Commissioners have recommended the immediate erection of a see at St. Albans.

The Archbishop of Canterbury, was to be enthroned in Canterbury Cathedral, on Friday, April 28th.

Thursday, May 11, has been fixed upon for the Anniversary Festival of the Society for the Propagation of the Gospel in Foreign Parts, at St. Paul's Cathedral. The Sermon will be preached by the Bishop of Chichester, Dr. Gilbert. The returns under the Royal Letter for this Society, are beginning to come in.—About 300 collections have been remitted; and it is gratifying to know that the average amount is above that of 1845.

The case of the Rev. James Shore, of Totness, is making some noise. It was made the ground of certain questions, by Mr. Cowan, M. P., to the Attorney General, in the House of Commons, on a recent occasion. It appears that Mr. S. was deprived of his license to officiate, some time since, the Incumbent of the Parish refusing to nominate him to the Curacy: that his Chapel, which was closed for a while, was afterward re-opened as a Dissenting Place of Worship, Mr. S. procuring a license as a Dissenting minister: whereupon Mr. S. was summoned before the Diocesan Court for violation of the Canonical Law, and found guilty: the sentence was confirmed by the Court of Arches; and an appeal to the Court of Queen's Bench failed: the Court of Arches served on Mr. S. a prohibition against his preaching in Totness, which he disregarded preaching, on a given Sunday, in the presence of the officer of the Court: for this act he is liable to be committed to prison for contumacy. Meanwhile Mr. Shore has been travelling around; lately in Scotland; alledging that he is the victem of persecution by the Bishop of Exeter, and making statements which the Bishop declares are, for the most part, calumnious. A public meeting has been called, in Exeter Hall, to hear Mr. S.'s narrative, and "to take such steps as the emergency requires;" which, two of the Bishop of London's Clergy—Baptist Noel, and Mr. Thomas Mortimer—have engaged to attend, and participate in the proceedings. The English Churchman adds, "Will the Bishop of London quietly stand by, while two of the Priests of his Diocese publicly abet and encourage Dissenters, to raise false and scandalous charges against a Bishop of the Church, for simply doing what the Ecclesiastical Courts have required him to do, and what, moreover, the Ecclesiastical Courts have legitimately enabled him to do?" To obviate one ground of complaint, the Bishop offers to depose Mr. Shore gratuitously within a month, if he will offer no resistance.

A call is made upon Churchmen, in the Guardian, to unite in resisting the exertions which are making, to procure the repeal of the law prohibiting marriage with a deceased wife's sister. It appears that when the matter was first broached in the House of Commons, in 1842, the feeling was so strong against the proposition, that leave was refused to bring in the Bill. Last year, however, the House assented to the appointment of a royal commission, to inquire into the present state of the law. The Report of this Commission is expected at no distant period; and, as there is, at least, a possibility of its favoring a change of the existing law, Churchmen are reminded of the duty of unitedly resisting, steadily and firmly, any tampering with the laws of marriage, as sanctioned by the Church of England.

The Clergy of one of the Rural Deaneries, in Wiltshire, have sent a petition to their Bishop, (of Salisbury,) upon the subject of the rumored establishment of Dioceses, and territorial Bishoprics, and Archbishoprics, in England, by the Pope, if permission be granted by Parliament; expressing their view of the schismatical nature of such a procedure, and their conviction of its being fraught with consequences, which may be most harmful to the interests of the Church; and praying that measures may be taken for maintaining the claims of the English Church, and resisting the intrusion of schismatical Bishops and Priests into dioceses already assigned to Bishops of the Catholic Church. Similar Petitions are being signed in other parts of Wiltshire and Oxfordshire.

Dr. Yore, one of the Roman Catholic Vicar Generals, in the Diocese of Dublin, at a recent interview, had by appointment, with the Earl of Clarendon, Lord Lieutenant of Ireland, stated, that no concession short of repeal, would, or should satisfy the people; that he was of opinion that, although there were no grounds to apprehend an immediate outbreak, he could not answer for the consequences of delay; and that, for his part, he had no confidence in His Excellency's administration.

The Romish Archbishop M'Hale, has addressed a scolding letter to Lord John Russell. He is particularly angry with the recent declaration of confidence in the Government of Lord Clarendon, and intimates that the total subversion of the Established Church would be a step in the right direction.

In France, the Relations of Church and State, under the new *regime*, are beginning to be agitated. Who is to nominate the Bishops? is a question which is asked with no little interest. One journal, edited by Clergymen, maintains, that no Bishop ought to be consecrated, in whose appointment the people (laity as well as clergy, we presume,) have not participated. Others contend, that the right of nomination is indefeasibly vested in the Pope. Capitular elections, say they, as well as royal letters missive, are mere formularies in the eyes of the Church—the substance lies in the choice of the Pastor of Pastors. Meanwhile the Pope has addressed a letter to the Nuncio at Paris—the Archbishop of Nicea—which interdicts any meddling with the subject of Church-organization, of which he declares himself the sole judge.

The Abbe Lacordaire—the great preacher of Paris—has offered himself as a candidate at the approaching election of members for the National Assembly. It is said, that he purposes to propose the restoration of the Church property, confiscated in the Great Revolution. M. de Montalembert declines to canvass, but consents to be put in nomination. The Bishop of Montpelier, in reply to a request that he would be a candidate, numerously signed by his Clergy, refuses to undertake a charge which would compel him to quit his Diocese. The well-known Protestant Minister, M. Coquerel, is a candidate, and receives the support of the Catholics of Paris, to whose "programme" he has pledged himself to adhere.

The suspended priests design to propose their restoration to the exercise of their functions, either to their respective Bishops, or to the Episcopate as a Body: determined, in the event of the Bishops refusing to admit such a proposal, to found a separate Church.

The Members of the Chapter of the Metropolitan Church of Notre Dame of Paris, have addressed "a patriotic gift" of six hundred francs to the Provisional Government. The Nuns of the Sacred Heart, have sent in one thousand francs; and those of the congregation of Notre Dame des Oiseaux, the plate they are allowed by the rites of their order to use in the infirmary.

The rumor that the Jesuits have been ordered to quit Rome, is fully confirmed. Their colleges have been suppressed, and their head-quarters removed; and it appears probable that their immense property in Rome will be confiscated to the use of the Papal Government. Where the Jesuit Chief will now hoist his flag, appears a matter of great uncertainty. That he will be allowed to do so in any of the recently enfranchised countries of Europe, is held to be out of the question.

The April No. of the Christian Remembrancer just received, notices the "Journal of the General Convention" as follows:

'From America we have received the important 'Journal of the General Convention, 1847.' New York: (Dana.) It is quite plain that in the way of consolidating and enlarging Church principles, this synodical meeting exceeds its predecessors. The case of Bishop Onderdonk remains in painful perplexity. Were we disposed to be critical, we should regret in our daughter-Church an over anxiety to be legislating. *De minimis non curat lex*, is a good maxim. Perpetual revisions cannot meet every possible case; and we suspect that what the United States want, is rather a recognition of the principles of the settled ecclesiastical law of our universal Christendom, than an over anxious solicitude to meet, or to anticipate, difficulties in their isolated shape.

The Bishop of Western New York, expects to administer the Holy rite of Confirmation, next Sunday morning, in St. Paul's Church, and in the afternoon, in St. John's.

For the Churchman.

Reverend and Dear Sir: There is a little book extant, which, although printed more than thirty years ago, has not yet elicited either the commendation or the patronage which it justly deserves. And yet it treats upon a subject of universal interest—the proper mode of conducting the worship of Almighty God. Its title is as follows:—"The Reasonableness of setting forth the most worthy praise of Almighty God, according to the usage of the Primitive Church; with historical views of the nature, origin, and progress of Metre Psalmody." Its author, the late Revd. William Smith, D. D., "Principal of the Episcopal Academy of Connecticut." "Printed and published by T. & J. Swords, New-York, 1814." It is a work, Sir, which deserves to be recalled from the oblivion into which it seems to have fallen; for it breathes a pure spirit of fervent and truly Catholic devotion. It would appear, indeed, to have labored under the distressing disadvantage of being *in advance of the age* in which it was produced: but the learned writer, "being dead, (long since,) yet speaketh." His book remains to benefit our generation.

The general *drift* of the work is, to set forth the peculiar appropriateness and fitness of "prosaic psalmody," the *ipsissima verba* of Holy Writ (as nearly as a human translation can give them,) as opposed to the use of the *metrical paraphrases* introduced into the Christian Church at the era of the Reformation; and the *form* of the work is that of a series of answers to numerous "objections" which may be urged against such an hypothesis, such as—that chanting is an innovation and a "novelty" (!)—that it is "Popish,"—that it "takes up too much time;" and so on, to the number of no fewer than *eighteen;* all of which are admirably handled and refuted.

I could very much desire, Mr. Editor, if it were compatible with your views and leisure, that you would give this little volume a lift out of its undeserved obscurity; and if the consequence should be a call for a new and improved edition, so much the better. I am not aware that any work has *ever* been published in this country which is likely to exert so beneficial an influence upon the cause of legitimate CHURCH MUSIC, as "Dr. Smith's Psalmody," of which a few copies still remain in the hands of Stanford & Swords, the successors of the original publishers.

E. H.

New-York, Aprtl 28th, 1848.

From hereditary regard for the author we are glad to know, that the work of Dr. Smith receives the approbation of a competent judge. Dr. Smith was not merely an advocate of chanting in preference to the metrical psalmody, but he utterly eschewed the latter as wrong in principle and an unwarranted innovation, though he allows the use of metrical hymns, "provided they are decent poetry, intelligibly expressed, and in harmony with 'the faith once given to the saints.'" We had supposed that the work was entirely out of print; no doubt the few copies of it that remain on the shelves of Stanford & Swords will be quickly sought for, since, notwithstanding its amiable eccentricity, it contains much valuable and curious information, and throws light on the state of the Church in the author's day. For instance, pp. 257, 8, 9.

"During the time that our church was one with that of England, Sternhold and Hopkins' psalms, with the *tunes used in churches*, were the allowed metre psalmody, until both were gradually superseded by Tate and Brady's psalms, with improved imitations of Geneva tunes. And these tunes, in their turn, have experienced so frequent and great vicissitudes, either from alterations or from substitutions, that but few vestiges of them are now extant. Not one of the Reformation tunes now remains in any of our churches, except the solitary Old Hundredth: they have vanished like the baseless fabric of a vision: and Sternhold's version is remembered only for the sake of quoting its botchings and barbarisms.

"The composing, editing, and teaching of metre music, has, in this country, for several years, been no inconsiderable article of traffic; almost all the teachers have been both the composers and publishers of text-books for their scholars; and, with a few exceptions, the great body of the rythmic college has consisted of non-episcopal professors. In consequence of the vast number of teachers and of tunes, a person who, in his younger days, was a singer, in more advanced life is obliged to become a learner. Every succeeding teacher introduces new tunes, and every succeeding minister also does the same, to the expulsion of others less favored. And thus metre music resembles 'a leaf tossed to and fro,' and shaken with the wind of private or public opinion. Without becoming a perpetual scholar, no person is able to keep pace with the strides of the giant Innovation, and no assembly can ever become so acquainted with metre psalmody as to unite in it generally. The idea of one's becoming a perpetual scholar, for the sake of learning a thing that so much resembles the pursuit of a rainbow, cannot but bring to our remembrance that saying of the apostle—'ever learning, and never able to come to a knowledge of the truth.'

"How long permanency may be attached to the collection of metre tunes published under the sanction of the Ecclesiastical Convention of Maryland, or to the selection edited under the auspices of the Ecclesiastical Convention of New York, the next generation will be better able to foresee than the present. But if their fate should prove to be the same as that of the metrical code both of the Lutherans and Calvinists, and there is no reason for thinking that it will be different, they will afford additional proof that metre music is of too fugitive a nature to admit of permanency, and that it so much resembleth the condition of man, that one set of tunes cometh and another goeth, and 'never continueth in one stay.'"

DR. JARVIS'S VINDICATION.—We have read this pamphlet, which first appeared in the Church Review for April, and laid it down with impressions like those which a scholar of ordinary attainments brings from the perusal of Dr. Bentley's Dissertation on the Epistles of Phalaris; without the time or ability to master all the arguments, but with the conviction that it is not necessary to understand them in all their details in order to determine where the truth lies. Mr. Charles Boyle is now only known through the work of his famous opponent; and yet the most superficial reader of Bentley is convinced that, without a shadow of injustice to Mr. Boyle, he may pronounce the argument of the latter in support of the patent forgery to be nothing worth, and to have been prompted by other motives than the love of truth. We do not mean to press the parallel, so far as to impute any unworthy motives to Prof. Kingsley; but there is an evidence of conscious strength and superiority in Dr. Jarvis's Vindication, a certain directness and facility in disposing of the objections of his opponent, and even guiding him to the right points of attack, which must give, we think, the most cursory reader the impression that in other respects the parallel is not inapt. We shall venture to quote the opening of Dr. Jarvis's letter to Professor Kingsley, which is introduced in the course of the Vindication:

To JAMES L. KINGSLEY, *Esq., Professor of the Latin Language and Literature in Yale College, New Haven, Ct.*

> "Homine imperito nunquam quidquam injustius
> Qui, nisi quod ipse fecit, nil rectum putat."—*Ter.*

SIR,—After my answer had appeared to your first attack on the principles of Chronology maintained by me, you saw fit to write me a private letter professing your personal respect for me, and disclaiming all hostility to the Church of England and the Churches in her communion. I rejoiced to receive it, and answered you in terms of corresponding friendliness. As you spoke of the July number of the New Englander as already made up, and that you must defer your remarks on my preface until the October number, I availed myself of so favorable an opportunity to express the hope that your reply would be amicable and candid. I urged you to consider that we are divided only on matters of religious faith, which were not now in controversy between us; that we are united as Americans, as New Englanders, as Alumni of Yale College, and, I would fain hope, as friends; that you could gain no advantage from the contest, because I am too strongly entrenched to be overcome by you; and that no good purpose could possibly be served, even if you should succeed for a time in creating doubt and distrust in the public mind. I entreated you, therefore, to take a magnanimous course, by admitting that you had paid little attention to the subject, and were glad to have your mistakes pointed out. I was led the more to hope for this by subsequent information, on which I thought I could depend, that *you were in the first place urged to attack me by others, and that you finally consented to do so with reluctance.*

To acknowledge your errors, I repeat it, would have been magnanimous, and would have exalted you in the estimation of all persons of real knowledge; but perhaps it was too much to expect from our infirm nature. Certainly you have not shown yourself capable of such a course; for in the October number of the New Englander, you have again attacked me in a somewhat flippant manner, taking no notice of the strong points in my answer, reiterating the assertions contained in your first Article, and availing yourself of all the little arts of special pleading to gain the semblance of a triumph, by hiding from the view of your readers the real state of the controversy.

It is neither arrogant in me, nor disrespectful to you, to say that your last number plunges you deeper and deeper into the quagmire of error. You may be, and doubtless are, very learned on some subjects; and wherever you are learned, I shall be among the first to acknowledge your claims. But Chronology is not one of your strongholds. Your whole course, to my mind, clearly shows it. You first opened my book without even knowing where to direct your attack. You had been accustomed to see certain dates in the margin of the classical books which you had studied, and from these you found that I had departed. Instantly you jumped to the conclusion, that I was the author of a novelty—a thing unheard of before. Under this impression you wrote your first Article. You had not even studied my book; for if you had, and had taken the pains to turn to my authorities, you could not possibly have so blundered. I thought I was acting kindly in attributing this to the influence of the school in which you have been educated. The reviewer of Emerson, in Blackwood's Magazine, has made the mistake of attributing to the *American* mind, what I conceive belongs only to the *Puritan.* "I have no expectation," says Emerson, "that any man will read history aright, who thinks that what was done in a remote age by men whose names have resounded far, has any deeper sense than what he is doing to-day." The Puritan is, as Emerson describes himself, "*an endless seeker of truth* WITH NO PAST AT HIS BACK." (Blackwood's Mag. Dec. 1847.) This is exactly what the New Englander triumphantly claims as the Puritan badge,—Individuality as opposed to Catholicity. Your tendencies are habitually that way. Authorities, especially those of ancient Christian writers, are not at all to your taste; and you are more ready to consider my work as the production of Individual opinion, than as being what it is, a chain of conclusions, drawn from facts established by competent testimony. Hence you represent (p. 533) the process of my mind exactly in the inverse order from what it was in reality. You talk of my *reasons* for wishing this thing and that; of my *plans* which obliged me to depart from the ablest chronologers; of the *difficulties* in which I found myself, and by which I was *forced* to bring forward "the names of Bianchini and *some others*" (!!!) All this may do very well to make ignorant and undiscerning readers imagine that mine is an untenable theory, the offspring of my own brain; but never in your life were you more mistaken. I followed strictly the rules of evidence laid down in the introduction to my work. Of these rules, the third is as follows—"No theory before examination is to be assumed. Testimony is to be followed, withersoever it may lead. The two great objects to be constantly kept in view must be the investigation of truth for its own sake, and the lucid communication of that truth to others." Such having been my *real plan*, I shall pass without notice, every sly innuendo and merry quip in your last article, and confine my observations to points of real importance.

We received, a few days since, the painful intelligence, that Bishop Ives, of North Carolina, was dangerously sick, but later accounts apprize us that he is improving, and is considered out of danger.

The Rev. Dr. Higbee, arrived a few weeks since from Europe, with his health quite restored. He has since been absent from the city with his family, but has recently returned, and has resumed his duties in Trinity Church.

At the Annual Meeting of "The Protestant Episcopal Church Missionary Society for Seamen in the City and Port of New York," held on the evening of April 24th, the following preamble and resolutions, presented by John Davenport, Esq., were, on motion, unanimously adopted:

Called, in the providence of God, to part with one of our officers by death, and duly sensible of our loss of a *tried* and *faithful friend*, and of the admonition which its suddenness conveys to us,

Resolved, That in the death of Mr. C. S. Benedict, our late Vice President, we mourn the loss of one whose intercourse with us was marked by modesty of demeanor, Christian courtesy, and a generosity ever prompt and active, and that we truly sympathize with his relatives and friends in the sudden and afflictive dispensation, by which one, endeared to them not less by the social ties of life than by those Christian graces which adorned and elevated him, has been removed from them and from an active usefulness.

Resolved, That while we mourn his loss for ourselves and those more intimately connected with him, it is not as those without hope, but in the trust and belief that he hath entered into that rest prepared for the people of God.

Resolved, That these Resolutions be signed by the presiding officer of this meeting, and the Recording Secretary, under the seal of the Society, and transmitted by the Corresponding Secretary to the relatives of the deceased, as a testimony of our respect and esteem for our departed associate and friend.

(Signed,)
H. MEIGS, Jr., Vice President, Presiding.
(Seal.) Attest, THOS. P. CUMMINGS, Rec. Sec'y.

New Publications.

A FORM OF SELF EXAMINATION, with a few directions for daily use. New York: D. Appleton & Co.

We owe our thanks to the Appletons for their republication of this excellent little manual, which is the fullest and the most thorough of any that we have seen of the kind. It is one of those publications which are not to be valued according to its size. Any book that offers a help to the right performance of the Examination of Conscience, must be welcomed in a day when this duty is so much neglected—either wholly laid aside or imperfectly attended to; and when, moreover, the consequences of this neglect are so manifest. The strict discipline, the constant usefulness, the knowledge of self, the sense of sin, the brightness and clearness of conscience, are traits which have well nigh forsaken us; and we may well thank any who will assist us in making them our own. We are confident that this little manual, if duly used, will further an end so needful and so blessed. It has evidently been compiled with great care; and advantage has been taken of the late manuals of Ward, Hook, and Provost, on the same subject—upon which it has decidedly improved. The following direction, for instance, is excellent. "Place yourself in thought before the presence of God Almighty. Think that you are preparing against the day of Judgment. You are about to search for all those things which will then be brought forward—that you may now repent of them and be forgiven." What reality and increased earnestness must such a preparation give to the self examination. This extract will give an idea of the tone of the manual, which, we trust, will be widely circulated. It is for sale, we understand, at four dollars the hundred copies.

HISTORY OF ENGLAND, by MRS. MARKHAM. New York: D. Appleton & Co. 387 pp. 12mo.

A new edition of a popular school book, revised and enlarged by Miss Robbins. It is a conversational text book, equally suitable for domestic tuition, and to the instruction of classes in a school: written in a clear and pleasing style.

It is one argument in favor of the above book, that it was used by Dr. Arnold, at Rugby; and is said to represent his enlightened views of teaching history.

We learn, from the Preface, that the real author of this excellent compend, was "Elizabeth, wife of the Rev. John Penrose, a native of England. Mrs. Penrose was a woman of rare gifts and accomplishments." Several good cuts illustrate the text; and, altogether, this is a very useful book of its class.

FRENCH REVOLUTION IN 1848. The Three Days of February, 1848; wth sketches of Larmartine, Guizot, &c. By PERCY B. ST. JOHN, an eye witness of the whole Revolution. 246 pp. 18mo. New York: George P. Putnam, 155 Broadway.

The present printed narrative is the most readable, and, we believe, the most reliable of the many historical sketches that have appeared. The author, his book, and its general subject, remind us of the very popular work with a similar title, on the Revolution of '30, by Mr. Tasistzo. It is a succinct, and yet sufficiently full, account of the most important European movements, since that date, and may be but the first act, in a more important drama.

Like many (the best) of the leaders of the two Revolutions, the leaders of the present are literateurs and savans, who, are at the same time adepts in public business, political negotiation, and popular oratory. Whether they will display the iron will and powerful energies, that their situation and the position of public affairs demand, or will be borne down by ignorant demagogues or fanatic zealots, will be seen in the sequel. Men of fine intellects, and environed by influences arising from the pursuits of elegant studies, who have cherished the growth of generous emotions, and kept alive the nobler virtues, by a constant practice of and reference to them, are ill fitted to contend with large and most miscellaneous masses of men. The ablest philosophical historian, is on the side of monarchical oppression; his researches into the records of the past, one would think, might have taught him a different lesson. The acute, the penetrating, the reflective Guizot, and his wealth of knowledge and insight into the causes of Revolutions, has proved himself a political traitor, and self-seeking courtier: sacrificing national to party interest, and the people to the king. At least, such has appeared the object and tendency of his public course. The subject is too comprehensive, and unites too many important questions, to be considered in a brief notice.

But we can recommend Mr. St. John's book, as exhibiting a bird's-eye view, of a most remarkable scene.

We have from Stanford & Swords a new work of the Rev. Professor Turner, of the General Theological Seminary—Parallel References, originally undertaken for the use of the Students of the Seminary, but designed for Teachers in Sunday Schools, etc., and for Christians in general in their study of Holy Scripture. In some instances, as in John vi: 52–56, we should certainly have given different references. Upon what ground all allusion to the Holy Eucharist is here avoided we cannot imagine. Our authorized version, in the margin, parallels with verse 53, Matt. 26: 26, 28. We suppose that the authority of our translators ought not lightly to be set aside; to say nothing of Catholic antiquity. From the Professor's handling of John iii: 3, 5, 6, where we are referred to Acts x: 47, xxii: 16; Romans vi: 1–11; Titus iii: 5, we looked for a different course here. Of the labor bestowed upon this work by the learned author we have no doubt; nor that it will prove, in the main, a valuable auxiliar to Theological students and others in their inquiries as to the meaning of Holy Scripture.

A Picture Book without Pictures: and other Stories, from the Danish of Hans Christian Andersen, translated by Mary Howitt, with a memoir of the Author. New York: C. S. Francis & Co, 1848. 18 mo, pp. 175.

The Shoes of Fortune, and other Tales, by Hans Christian Andersen, with Four Drawings by Otto Speckter and other illustrations. New York: John Wiley, 161 Broadway, 1848. Square 18mo. pp. 206.

Andersen's writings are marked by great simplicity and tenderness; and by a remarkable elevation and purity of tone. His stories for children have a great charm for them. They are simple and touching, like the narrative of Joseph and his Brethren. They are the most popular books of their kind in Europe, and will doubtless soon be equally so in America.

The Ordinary Gifts: An Ordination Sermon by John Williams, D. D., Rector of St. George's Church, Schenectady. Auburn: Alden & Markham. 1848.

This admirable Discourse deserves more than the passing notice which it has received from us. After an interesting exposition of the Texts, 1 Corinthians xii. 8, 9, 10 and 28, the author considers, in the body of the discourse, the great characteristics of the Christian Ministry referred to by the Holy Apostle; viz.—Learning and Faith, dwelling with power on the great importance of the former, in an age like the present; and showing the need of the latter to sustain the minister of Christ under his multifarious duties and responsibilities. We have space but for a single extract from the first general division.

> Let us now proceed to say something of the "word of knowledge." It has been explained as meaning, the ability to meet Jewish objections and corruptions, by means of learning. At this period in which we are living, this Judaizing element, which was so rife in the Apostles' days, is represented by Popery.* To draw out the proof of this in full detail would occupy far more of time than can be devoted to it here. But is it not clear, that he who would stand firmly against Popery now, as the Apostles stood against Judaism in their day, must have, like them, in his degree at least, the word of knowledge;—must be "mighty in the Scriptures," and able to distinguish between what is truth, and what are the mere traditions and ordinances of men? Nor let it be forgotten, for it is most important to observe it, that if, on the one side, Popery has come in the place of Judaism;† so, on the other, she symbolizes with Infidelity.
>
> Like Infidelity she has been perpetually changing the ground of her attacks. Now from one point, and then from another, has she made her continuous assaults. And now—it is the strangest and most portentous sign of the times—she has joined hand in hand with Infidelity and Rationalism, which is only Infidelity under a milder name, and has thereby committed herself distinctly to the great Anti-Christian movement of the age.‡ I say it is a portentous sign. It is in truth the most startling one of all that are around us. Precisely what it means, exactly whither it points, and where it will issue, it may perhaps be difficult to say. It is a matter on which we cannot speak with too much reverence and anxious care. But neither can we refuse to see that which is going on before our very eyes. Never before our day, has Popery fully and completely committed herself to the principles of Infidelity. But now she has done so. She has cast to the winds, Scriptures, and Fathers alike, the word of God and the testimony of antiquity; and she now defends her additions to, and corruptions of, the ancient Faith, on a principle which is identical with one of the latest, and I humbly believe the last, form of Infidelity. How needful then for those who cling to the ancient landmarks, to be well furnished against such powerful foes, once separate, but now leagued together, to be well furnished I say, with "the word of wisdom," and "the word of knowledge."

---

*See Bishop Wittingham's admirable Sermon, "The Apostle in his Master's House. It is true indeed that both Pantheistic Rationalism, and Popery, judaize. See an excellent Article in The Christian Remembrancer for July, 1846. The word Popery is used designedly, and with a deep sense of all that it signifies For I strongly feel the truth of Coleridge's words: "My fixed principle is; that Christianity without a Church exercising spiritual authority, is vanity and dissolution. And my belief is; that when Popery is rushing in on us like an inundation, the nation will find it to be so. I say Popery: for this too I hold for a delusion, that Romanism or Roman Catholicism, is separable from Popery. Almost as readily could I suppose a circle without a centre. Aids to Reflection, p. 230, Note, Edit of Dr. McVickar.

† It is not intended of course to deny that there are many other forms of judaizing. *Puritanism* judaized in a selfish application of the Israelitish History to its own case. The school represented by "Charlotte Elizabeth" judaize in a way that approaches most closely to the judaism of the Apostolic age; while the latest form of judaizing is that of Mr. D'Israeli's theory of races. Still all these are incidental, and not essential forms, and it is this which constitutes the difference. Since this Sermon was preached, I have read Mr. Keble's Preface to his new volume of Sermons, and would refer to p. 36.

‡ This union I conceive to have been completed, when Popery received and acknowledged the doctrine of Development. That she has done so, Mr. Percival in his late letter to the Archbishop and Bishops of the Province of Canterbury has proved. Nor can it be regarded as without meaning that the Pope has entered into relations with Mohammedanism, by sending a Nuncio to the Ottoman Porte. It would seem that the cycle is about complete.

Spalding & Shepard have issued another number of the Rev R. Hoyt's Poems, containing The Angel, and Where.

The Christian Remembrancer, for April, contains the following Articles—Study of the Greek Text of the New Testament—American Poetry—German Pantheism, its influence on Criticism—Jane Eyre—Blunt's Undesigned Coincidences—Conington's Agamenon of Æschylus—The Hampden Controversy: an extract from which last may be found on our first page. As this valuable Quarterly can now be obtained of Messrs. Appleton, for the low price of Four Dollars and a half a year, we presume that it will soon have a goodly number of American readers.

The English Review, for March, has a strong and spirited article on Church and State: also one on the Development of Controversy in the Church of Rome; Position of the Recent Converts. This Review is conducted with ability and on the soundest principles. The Rev. William Palmer is the Editor.

The Columbian Magazine, for May, edited by Stephen M. Chester, and published by John S. Taylor, 151 Nassau St., and The Union Magazine, edited by Mr. C. M. Kirkland, and published by Israel Post, 160 Nassau Street, both very neatly got up, and prettily embellished, have been laid upon our table.

We thank our Boston friend for the copy of Rev. Dr. Edson's Price Lecture of 1846, on the Catholic Church, which was published at the request of a number of the Clergy and Laity.

The True Catholic, and The Spirit of Missions, for May, are received.

Foreign Intelligence.

England.—*Archbishop Howley.*—The following incident concerning the late venerable Archbishop of Canterbury, I cut from a Church paper. It has been quite common for our dissenting brethren to talk loudly of the immense incomes of the Bishops and other dignitaries of the Church of England. They say nothing about their charities. These are generally in proportion to the income. To all the subscriptions, whether for building or restoring church edifices, or for founding asylums for the poor and afflicted, the clergy who enjoy wealthy livings are the largest contributors. Sad would it be for England's noble charities, if with the will, her Bishops and Priests did not possess the means. We venture to say that the wealth of the Church could not be placed in the hands of *more* prudent almoners.

"Munificence was a resplendent feature of his character. His gifts were princely; but these constituted a small part of his liberality. Probably, no Prelate, since the Reformation, has been so eminent a re-edificator—if we may coin such a word. London House was built by him; Lambeth Palace was re-built; and Canterbury Cathedral has scarcely known the absence of the restorer's hand, since Dr. Howley took his seat upon its throne. In these great works, we should say, on a very rough estimate, that more than 200,000*l.*, (one million of dollars,) must have been expended. This sort of munificence is becoming fashionable now; but the late Archbishop began the work when no other person in the kingdom besides himself dreamt of such doings."—*Correspondent of Church Times.*

In the English news of our paper of the 15th inst., we referred to a discussion in the House of Lords, upon the subject of the increase of the Episcopate. We now annex the discussion, which we take from the English Churchman.

THE CHURCH.

Lord Stanley—My lords, it will be in your lordship's recollection that in the course of last Session, a Bill was introduced by Her Majesty's Government, for the establishment of an additional See, and at the time the Bill was introduced by her Majesty's Government, an announcement was made by the Government, and which, I believe, was a matter of previous negotiation and contract with the heads of the Church, that, in consideration of an additional number of Bishoprics—stated to be in number four—there would not be any objection, on the part of the heads of the Church in this House, or elsewhere, to the introduction of a Bill—one to which I for one most conscientiously objected—and that no difficulty would result from the non-sitting in the House of Peers of the additional Bishop so to be created. (Hear.) That statement was made on the part of her Majesty's Government to the heads of the Church by a most rev. prelate, now, for the Church, unhappily no more, and the announcement was distinct and positive that four additional Bishops should at least be appointed, and that the commission had, in point of fact, been issued for the purpose of arranging the precise limits, and a fresh distribution of the Ecclesiastical Dioceses. Not only was that understanding entered into between Her Majesty's Government and the heads of the Church, but that intention on the part of Her Majesty's Government was distinctly notified and stated in the preamble of the Bill itself. I believe the fact was, that a commission was at that time issued with this distinct notification made to the commissioners, that in the first place they were to devise a scheme for a new distribution of the Ecclesiastical Dioceses in this country, with the understanding that it was the desire of Her Majesty that the Dioceses of Bangor and St. Asaph, which it had been intended to unite, should remain separate; that no addition should be made to the number of spiritual Peers sitting in this House; and that four additional Bishops, including the Bishop of Manchester, should be created when the measure should receive Her Majesty's sanction. It is quite true that, though the preamble of the Bill contained that recital, there was no corresponding enactment in the Bill itself. The Bill went only to confirm the intentions of her Majesty so far as related to the See of Manchester. (Hear, hear.) The Bill contained no words which referred to the creation of three additional Sees. As the words were spoken in a former Session, I may refer to a statement made by the First Lord of the Treasury in his place. He said that it was the intention of Her Majesty's Government to proceed with the appointment of that additional number of Bishops; that Her Majesty's Government did not assent to the proposition, then under consideration, to mix together the two funds known by the names of the General Fund and the Episcopal Fund, the one being for the creation of additional Bishoprics, and the other for the augmentation of small livings; and that it was their intention to proceed to appoint additional Bishops so soon as the funds at the disposal of the Ecclesiastical Commission should be sufficient for the purpose. In consequence of the lamented events which have taken place in the course of the last year, the Church has been deprived of the services of two highly venerated Prelates—(Hear, hear.)—and in consequence of their death, a considerable addition has been made, prospectively at least, to the funds of the Ecclesiastical Commissioners. Under these circumstances I think this a fitting occasion to ask the noble marquis whether he adheres to the declaration made last year of the intention of the Government to abide by the permanent distinction between the Episcopal Fund and the General Fund, and whether, having a surplus at their disposal—for I apprehend there must be a surplus—it is the intention of her Majesty's Ministers to apply that surplus by filling up and carrying into effect, so far as the funds will permit, the plan which they announced last year of making an addition to the Episcopal body? I understand that, by the decease of the Archbishop of York, 2,000*l.* a year falls into the hands of the Ecclesiastical Commission, and, by the decease of the Archbishop of Canterbury, 10,000*l* a year. These two sums, after providing for the addition to the See of Chester, will, at all events, leave a difference in favor of the Episcopal Fund of between 7,000*l.* and 8,000*l.* The first question which I wish to ask is, whether it is the intention of the Government to adhere to the distinction between the two funds? and the second is, if they have funds at their disposal, whether it is their intention to proceed without delay to the formation of one or more additional Bishoprics?—Hear, hear.)

The Marquis of Lansdowne, who was very indistinctly heard, said that he was happy to state that Her Majesty's Government entertained the same views which it did when the Bill mentioned by the noble lord was introduced, as to the expediency eventually of making an increase in the number of Bishops in reference to the amount of population and the state of particular Dioceses. The noble lord had stated most correctly that this Bill, which provided only for the establishment of the new See of Manchester, did recite in its preamble that it was the intention of Her Majesty to make the addition when it might be convenient to do so, but that preamble was struck out in the other house, because it was conceived that it had nothing to do with the actual provisions of the Bill. This was the state in which the matter stood at present. Whenever there were means sufficient for the purpose, it would be for Her Majesty, in conjunction with the two Houses of Parliament, to consider whether further addition should be made to the number of Bishops, and whether such a measure would be the best appropriation of the Episcopal Fund? Therefore, when there were means for the endowment of another Bishopric, that question would be considered in the way he had just mentioned. He must add that the amount of the fund had been over-stated by the noble lord. He believed that it fell far short of the sum which he had stated. Under these circumstances, and in consequence of the lamented decease of the two most rev. prelates, the commissioners had made no report on this subject, but when they should be in a situation to make a report, and there should be sufficient funds, then the whole matter would be taken into consideration. With regard to the application of the Episcopal Fund, he apprehended that the object mentioned by the noble lord would have the preferable claim upon it. (Hear, hear.)

The Bishop of Salisbury said that it was highly gratifying to the members of the Church generally, to hear that Her Majesty's Ministers adhered altogether to the expectations which they held out last year. He thought that an inquiry would show Her Majesty's Government, that there were sufficient funds in hand now to carry into effect those extensions of the Episcopate which all true Churchmen would be delighted to hear that the Ministry were prepared to carry out, at the first moment they felt convinced there was such a sufficiency of funds. (Hear, hear.)

After a few words from the Earl of Devon,

Lord Monteagle condemned as wild and visionary, the ideas entertained by some, with respect to the order of Bishops, and contended that the feeling of the great body of the laity, who were as much a part of the Church as the Bishops themselves, was opposed to any extension of the Episcopate. (Cheers.)

The Bishop of Oxford indignantly repudiated the mis-statements and false arguments of the noble lord. The fusion of the two funds was a fair matter of argument, and if the noble lord had directed himself to that, no one would have listened with more attention than he (the Bishop of Oxford) would; but he protested against its being laid down and taken for granted, that the Episcopal Bench was opposed to the improvement of the condition of the Clergy, while the very converse was the truth. (Cheers.) The noble lord's discovery respecting the Laity being part of the Church, was on a par with his other observations. Did he not know that it was the boast and glory of the Church of England, that her laity was the main body of the Church, and that their Pastors—whether Bishops, Priests, or Deacons—were but the Ministers and servants of the general body. The Right Rev. Prelate also condemned very strongly the practice of making false statements, for the purpose of creating an outcry against the Church, and concluded by expressing his satisfaction at the answer of the noble marquis to the noble lord opposite, (Lord Stanley,) with whom he agreed in thinking that the time for further extending the Episcopate was now come. (Cheers.) The Right Rev. Prelate paid a graceful compliment to the Bishop of London's liberality, in providing for the deficiencies of the new See of Manchester.

Lord Lyttleton, as a lay member of the Church, could not let the speech of the noble lord (Lord Monteagle) pass, without offering a few words in reply, on the part of the laity. The noble lord was exceedingly mistaken, if he thought that the laity of the Church of England, were opposed to an extension of the Episcopate. On the contrary, a strong conviction was entertained by the thinking members of the Church, that there was a lamentable deficiency in the number of Bishops. His (Lord Lyttelton's) own opinion was, that the four new Bishops originally proposed, were far too few. He defied the noble lord to show that any religious community, in proportion to its numbers, had so small an amount of pastoral superintendence.

Lord Redesdale said that all parties seemed to be agreed, that there was a sum of 6,000*l.* per annum now to be disposed of, and he wanted, therefore, to know why the time was not now come for it to be applied. He thought the present time was particularly suitable, as it would afford another opportunity of discussing the question, touching the number of Bishops in the House.

The Earl of Harrowby supported strongly the views of Lord Lyttelton.

The Marquis of Lansdowne was rejoiced to hear that the Right Rev. Prelate, (the Bishop of Oxford,) considered that both those funds were applicable to the benefit of the Church; and that he did not contend for that separation, which the noble lord (Lord Monteagle) imagined was generally supposed by the Episcopal Bench.

The Bishop of Oxford shortly explained, and the conversation terminated.

Domestic Intelligence.

New York.—*Episcopal Services.*—The Standing Committee of the Diocese have invited the Rt. Rev. Dr. DeLancey to perform Episcopal duties until the next Annual Convention, which assembles on the 27th of September. The Bishop has accepted the invitation, and will do such duty as his own proper diocesan engagements will allow. He is now in the city, where he will remain until the 9th inst. He expects to spend some ten days here at the close of June, and to hold an ordination on the 2d Sunday after Trinity, July 28. During the following three months, as his other appointments will admit, he purposes visiting such of the country parishes as have not had an Episcopal visitation.

Episcopal Services by the Bishop of Western New York—Acting by request of the Standing Committee of the Diocese:

First Sunday after Easter. Afternoon, in Trinity Church, New York, confirmed ten persons.

Anniversary of the Protestant Episcopal Church Missionary Society for Seamen in the City and Port of New York.—The Anniversary of this Society was held on Sunday evening last, in the Church of the Ascension. The Bishop of Western New York with a large number of the city clergy were present. Evening Prayer was said by the Rev Benjamin I. Haight, D.D., Professor in the General Theological Seminary, who also read the Lesson. The Annual Report of the Society was then read by H. Meigs, Jr, Esq., one of the Vice Presidents, after which a sermon appropriate to the occasion was preached by the Rev. Dr. Vinton, of St. Paul's, Boston. The sentences of the offertory were read by the Bishop, while the alms of the people, in behalf of the Society, were received, which were by him placed upon the Holy Altar. The concluding prayers were said, and the benediction pronounced, by the Bishop. The amount of the alms received is $218.

The Report is very encouraging in regard to the operations of the Society; but it exhibits a deficiency in its Treasury of Thirteen Hundred Dollars. The object of the Society is one which commends itself strongly to the sympathies of Churchmen; and we trust they will not allow its usefulness to be retarded, by permitting the deficiency to remain unpaid.

Trinity School.—The Spring examination of Trinity School, of which the Rev. William Morris is Rector, was held on Friday last, in the presence of the Rev. Drs. Wainwright and Haight, the Rev. Mr. Jones, and Mr. Cyrus Curtiss, of the Board of Trustees; the Rev. Messrs. Cox, Clapp, and Eigenbrodt, and a large number of the parents and friends of the pupils. The exercises were highly creditable to the Rector and other Teachers, and fully justified the high reputation which this time-honored Institution enjoys. We were much struck with the examination of the elder boys in Odenheimer's Young Churchman Catechized: and were particularly pleased with the specimens of the pupils' writing and drawing, which evinced great attention to these important and attractive departments; and were much superior to what we have been accustomed to see on such occasions. We are happy to know that the school is in a flourishing condition.

Western New York.—*Bishop DeLancey's Visitations.*—On Tuesday, the 18th of April, Bishop DeLancey officiated in St. John's Church, Sodus, Wayne county. Prayers were read by the Rev. Mr. Bissel, of Lyons, the confirmation preface was read by the Rev. Mr. Cadle, the Missionary of the Station. The Bishop preached and confirmed one person.

In the afternoon, in the School House at Sodus Point, the Bishop preached and confirmed one person; prayers and the confirmation preface being read by the same clergymen.

On the 19th, in the afternoon, in the Union House of worship at Pultneyville, the Rev. Mr. Cadle read paryers, and the Bishop preached.

On the 20th, in the evening, the Bishop preached in Zion Church, Palmyra. And on the 21st, being Good Friday, the Bishop preached in the same Church, and confirmed four persons. Prayers were read on both occasions by the Rector, the Rev. John W. Clark.

On Easter Eve, in Trinity Church, Geneva, Prayers were read by the Rev. Mr. Hobart, the Rector. The Rev. Mr. Wardwell read the Epistle. The Bishop confirmed fourteen persons, and delivered an address. Among the persons confirmed, was one from Angelica, and one from Montezuma.

On Easter-Sunday, the Bishop read prayers, preached twice, and administered the Holy Communion in St. Paul's Church, Waterloo.—*Gospel Messenger.*

Massachusetts.—*Board of Education.*—We learn with pleasure that the Governor and Council have appointed J. W. Ingraham,* Esq., of this city, a member of the Board of Education for the ensuing eight years, that being the term of office of the members. This appointment is one of great honor, though of no emolument: and when it is considered that but one member is appointed annually, the distinction will be seen to be the greater from its rarity. Mr. Ingraham's connection with the cause of education, as editor of the School Library and chairman of the Primary school executive committee, combined with his ample abilities and attainments, entitle him fully to the confidence of the appointing powers. —*Boston Evening Transcript.*

* Well known to Churchmen for his long and faithful labors, in years past, in the Sunday school.

Connecticut.—We learn from the New Haven Palladium, that the rite of Confirmation was administered by Bishop Brownell, to 27 candidates, at St. Paul's Church, Sunday morning, and to 10 at St. James's Church, Fair Haven, in the afternoon.

We learn from the same source, that the Rev. Mr. Beardsley entered upon his new field of labor in New Haven, last Sunday, with three services. "The evening Service was attended by a crowded auditory, who listened with deep attention to a finished sermon by the Rector." The prospects of the new parish are most encouraging.—*Calendar.*

New Jersey.—*Consecration of St. Thomas's Church, Glassborough, Gloucester County.*—The consecration of this fine little church to the service of Almighty God, by the Rt. Rev. the Bishop of New Jersey, on Monday last, one of the loveliest days, by the way, the sun ever rose upon, was from beginning to end a solemnly beautiful scene, and one never to be forgotten, I am quite sure, by any one, man, woman, or child, who was privileged to be there. As a more minute description of this modest little temple than I feel myself qualified to give, will probably find its way into the Banner before long, I will simply say that it is, in point of style, pure old English Gothic, having almost no other ornament than extreme simplicity. Its fine Porch, Nave, and Chancel, are so exactly proportioned, and suited to each other in every respect, as to make the whole *ensemble* perfectly symmetrical and Church-like, within and without. It is disfigured by neither basement nor gallery, and everything about it may be truly said to be in most perfect keeping with the due celebration of the services for which it was built. Though quite small, the whole structure, without seeming at all heavy, is exceedingly massive and strong, and has, altogether, an air of quiet dignity and chaste beauty about it, which goes to the heart. If religious expression can entitle it to such high praise, it has a far better claim to be styled "*a petrifaction of Christianity,*" than certain far more costly and pretending monuments of Christian liberality and zeal, which have been put up not quite a thousand years ago, within a thousand miles of Philadelphia. I hope this is being general enough not to give offence.

The Church in New Jersey owes this beautiful little gem of a county temple, to the open-hearted liberality of the Messrs. Whitneys, of Glassborough, the intelligent and enterprising proprietors of the extensive and well known glass works in that place. Its Nave will comfortably seat about 150 people, though on the day of its consecration, full 250 persons managed to crowd in. One of the Messrs. Whitneys informed me, that the whole cost of the edifice, as it now stands, is about $3000; and the cordial thanks of Churchmen are due to these gentlemen for exemplifying that *such* a Church *can* be built for *such* a sum, thereby *practically* teaching those who may hereafter follow their good example, how well, and readily, good taste and strict economy in such matters, may be made to go hand in hand. They even say that such a building might be put up for less almost anywhere else.

At 11 o'clock, A. M., the Bishop, in his robes, followed by a number of the clergy in their surplices, was received by the Wardens at the outer door of the Porch, and the consecration service began; the Rev. Mr. Harrold reading the document of Donation, and the Rev. Mr. Frost, of Burlington College, the Sentence of Consecration. The Morning Prayer was offered up, and the Bishop preached from a Lectern placed outside, and to the left of the Church. The subject of his admirable discourse was, that the doctrine of the Divine Presence in temples made with hands, (which, by the way, he ably and beautifully unfolded,) is, in itself, a stringent argument for cultivating that holiness of heart, without which, no sacrifice, or service offered to God, can be acceptable. He then concluded with some extempore remarks, which were, in a most touching and masterly manner, interwoven with certain local allusions, which, the one or two hasty and sidelong glances I compelled myself to snatch at the almost breathless and statue-like forms which filled the Nave, showed me had reached the hearts and sympathies of all who were by. As for myself, I felt that it was good for me to be there. The Bishop then returned within the screen to consecrate the Holy Eucharist, which he administered to about 30 communicants.

As if everything had conspired to render this auspicious day still more lovely, a singularly bright and beautiful child was brought to the Font to be baptized by the Bishop, after the second lesson. The exuberant and contagious glad-heartedness which this little fellow displayed, and his evident reluctance to quit the arms and company of his new and Right Rev. acquaintance, and also, the magnificent effect of the rich stream of light which poured in through the open lattice to the left of the Chancel, upon the communion service, and spread Altar in the back ground, just after the Invocation Prayer had been pronounced, as if to remind us all, in a symbol, that He who is Light had "come to the feast;" were life-pictures, which, for their moral expression and beauty, I have never seen, nor expect to see, surpassed. Such little incidents as these, may indeed seem tame and spiritless, in print, but they will be as far off as possible from being thought so, by any who were by last Monday to behold and *feel* them. It was not one thing, but many, which made this charming day at Glassborough, altogether, one of the freshest and happiest I have ever enjoyed. It was not the peculiar solemnity of the services alone, and apart from everything else; nor the silent eloquence of the modest little temple in which I was; nor the surpassing loveliness of the day; nor the little touching incidents I have just described,—but all these together—each of them in its way and place, lending a charm of its own to enrich and heighten the enchantment of the whole scene, that made it so.

The Benediction over, I think I beheld more glistening and dancing eyes; more bright and happy faces; more hearty squeezing of hands, and heard more speeches and ejaculations of congratulation and pleasure, than I ever before saw crowded into the same time and space, in the whole course of my life;—and I need scarcely add, that the gladdest heart, the busiest tongue and right hand present, were the personal property of the good Bishop himself. The heart of the strong man seemed all at once transformed into that of a little child; and the repeated tokens he left upon the lips of the charming little acquaintance he had made at the Font, were acts well worthy to close such a day. I now began to think that my own heart had been feasted enough for one day. But in this I was mistaken. A silver Communion Service of exquisite workmanship, and of an unusually chaste and elegant pattern, attracted me to the Altar. It had rather mysteriously appeared there. One of the Messrs. Whitneys, who stood by my side, informed me that he had seen it that morning upon entering the Church for the first time, but that he had no doubt it had been placed there by the Bishop. At the moment, I scarcely knew which to admire most, the speaking beauty of the gift itself, or the characteristic delicacy with which it was offered.

And now, may the solemn assurance of their Chief Pastor by the grace of God, sink deeply into the hearts of all who heard him on Monday last, the 29th day in Lent—that with Him, who now filled the beautiful temple they were in, all worship and sacrifice not offered up with holiness of heart, are a mockery, and an abomination. I will now conclude this article by saying, and that most warmly and cordially, that the Consecration of St. Thomas's Church, Glassborough, will not be very readily forgotten.—*Correspondent of the Banner of the Cross.*

Pennsylvania—*The Laying of the Corner-Stone of St. Mark's Church, Philadelphia.*—This interesting ceremony took place according to notice, on St. Mark's day. At 1 o'clock the procession moved from the house of George Zantzinger, Esq., headed by the Wardens and Vestrymen, and followed by the Bishop in his robes, and the clergy in surplices. The following clergymen were present, Rev. Drs. Ducachet, Clay, Morgan, and the Rev. Messrs. Calhoun, Talbot, Prior, J. M. Douglass, Rodney, Montgomery, Yarnall, Diehl, McCurdy, Howe, Bonner, Smith, Gardner, C. West Thompson, T. J. Davis, and Ogilby, of Pennsylvania, Rev. Mr. Billopp of Delaware, Rev. J. C. Fales of Maine, and Rev. Mr. Frost of New Jersey, and Van Bokkelen of Maryland.

The day was peculiarly propitious, and the services were most impressive. At the proper place in the usual office for "the laying of a corner-stone," the Bishop delivered an address which was heard with deep attention by the numerous auditory. An effective choir chanted the hymn and the gloria in excelsis, and sang a portion of the 96th psalm, in a manner which added much to the solemnity of the services. After the exercises were concluded, the clergy and many of the laity were most hospitably entertained in the house of Mr. Zantzinger.

The following documents were placed in the corner-stone, secured in a copper box-

A copy of the Holy Scriptures, Book of Common Prayer, Journal of the proceedings of the sixty-third Convention of the Diocese of Pennsylvania, Thirty-sixth Annual Report of the Trustees of the Advancement Society, Banner of the Cross, of 22d inst., New York Churchman of same date, English Churchman, of 16th ult., Sword's Almanac for A. D. 1848, and also the following memoranda engrossed on parchment:—"In the name of the Father, and of the Son, and of the Holy Ghost, Amen. This corner-stone of St. Mark's Church, was laid on St. Mark's Day, A. D 1848, by the Right Rev. Alonzo Potter, D. D., Bishop of the Diocese of Pennsylvania. John Notman, Architect. James Cox, and S. Wilmer Cannell, *Church Wardens.* John R. Wilmer, William Musgrave, Henry Reed, Wm. J Watson, Richard R. Montgomery, James A. Farnum, George Zantzinger, and George Helmuth, *Vestrymen.* His Excellency Francis R. Shunk, Governor of the State of Pennsylvania. Jas. K. Polk, President, and George M. Dallas, Vice President, of the United States. 'Other foundation can no man lay, than that is laid, which is Jesus Christ.'"

The Church to be erected upon the corner-stone, thus auspiciously laid, is to be, if the design is carried out, a noble and church-like structure, proclaiming eloquently its high and holy use. It will be an ornament to the city, and do honor to the Architect, reflecting credit at the same time upon the zeal and liberality of those who have thus consecrated a portion of their substance to the glory of God.—*Banner of the Cross.*

The Church to which the following description relates, was opened last Sunday. When the indefatigable and faithful missionary, of whose successful labors this Church edifice is a substantial evidence, began his work at this place, there were very few who were in any way connected with the Church, and the field appeared most discouraging. The *present result* is a convincing proof of what may be done by faithfulness and perseverence.

St. Paul's Church, Doylestown.—This building, now ready for worship, is of the early English style. The front is rough tooled ashler work, with the jambs of the door, windows, arches, and hood mould, cut fine, the stone of a beautiful mellow tint, with a slight cast of yellow. Dimensions, 60 feet by 37, outside. The depression of the lot from the street, admits of a fine basement above ground, while on the end next the street, you enter the Church with only a step and platform. the walls are rubble work, pointed outside, and inside stripped and lathed; the plastering of ashler work, of a light drab color. The roof is covered with slate. The ceiling represents an open timber roof, with carved braces, sustained by corbels on the side wall, all of which are stained dark oak. There are on the Church flour, 62 pews without doors, which will furnish sittings for about three hundred persons. There is an end gallery for the Organ and Choir lighted by a triple window in front, filled with stained glass of a dimond form. There are five small lancet windows on each side of the Church, filled with ground glass, which, in excluding all glare, will diffuse a soft and agreeable light throughout the building.

The Chancel is 19 feet wide, with small projections on either side, one of which is occupied as a vestry, the other forming a screen to the stairway descending to the basement. These screens are ornamented with trefoil arches and cornice; the gallery in front is finished with similar arches, and supported by small columns and cornice under, all of which are colored dark oak. The Pulpit, Reading-desk, Communion Table, Baptismal Font, are of neat design, and made of black walnut. The rails of the Chancel are to be of cast iron, of a beautiful design, got up for the Church of the Advent, Philadelphia. Architect, John E. Carver.—*Banner of the Cross.*

Consecration of the Church of the Messiah, Port Richmond.—The beautiful Church of the Messiah, Port Richmond, was consecrated to Almighty God by the Rt. Rev. Bishop Potter, on Easter Monday, in presence of a large number of the clergy, and a large concourse of people. After the consecration, Morning Prayer was read by the Rev. Mr. Maxwell, of Immanuel Church, Kensington, beginning with "The Lord is in his holy temple, let all the earth keep silence before him." Rev. Mr. Spackman, of St. Mark's Church, Frankford, read the lessons, and Rev. Mr. Howe, of St. Luke's, the ante-communion service. The Bishop preached the sermon.

The church is a substantial edifice, of the early English gothic, in the form of a cross, with the entrance by a beautiful rural porch at the side, and a belfry. It is built of stone, the windows are elegantly painted, and it is entirely congruous throughout, reminding the English traveller very strongly of the beautiful parish churches of that country. It is built by the benevolence of the Episcopalians of the city, and is entirely free from debt. The pews are without doors and free for all, and designed especially for the poor. It will hold from 6 to 700 persons, and 350 in the basement. Rev. Mr. Haslehurst is the Rector.—*Phil. U. S. Gazette*

Confirmations.—St. Philips', evening of 20th, twenty-six. St. Peter's, 22d, twenty-seven. St. Luke's, Easter, A. M, sixteen. St. David's, Manayunk, Easter afternoon, nine. Trinity, Southwark, evening of Easter-day, twenty-eight.—*Ibid.*

Maryland.—*Confirmations*—On Good Friday, the Bishop visited St John's Church, Washington, preached, confirmed twelve persons, and administered the Holy Communion The Rev. Smith Pyne, as Rector of the parish, and the Rev. Messrs Lambert, of the Navy, and Shiras, of Georgetown, assisted in the services.

On Easter-Day, in Immanuel Church, Cumberland, after morning prayer by the Rev. J. A. Buck, the Bishop preached, confirmed seven persons, and administered the Lord's Supper, assisted by the Rev. D. H. Buel, the Rector of the parish.—*Church Times.*

Clerical Changes.

The Rev. Sheldon Davis has resigned the Parish of St. Peter's, Hobart, Delaware county, and become Missionary at Clinton, and parts adjacent, in Dutchess county. Post office address for the present, Poughkeepsie, N. Y.

The Rev. David H. Macurdy has accepted a unanimous call from the Vestry of St Paul's Church, Waterloo, Seneca county, Western New York; and expects to enter upon his duties on the second Sunday after Easter.

Notices.

☞ The Church of the Holy Apostles, corner of 9th Avenue and 28th street, will be consecrated, God willing, by the Bishop of Western New York, on Monday, the 8th of May.

Service will commence at 10 1-2, A. M.

New York, May 6, 1848.

NEW CHURCH IN BROOKLYN.

The regular services of the Church will be continued, every Sunday, in the large rooms in Powers street, near Atlantic, at the hours of half-past 10, A. M., and half-past 7, P. M.

All persons interested in the permanent establishment of a parish in this important and growing part of the city, are respectfully invited to attend. Seats Free.

Brooklyn, May 6, 1848.

☞ The Annual Exhibition of the Pupils of the New York Institution for the Blind, will take place at the Broadway Tabernacle, on Wednesday, May 10th, at 4, P. M The exercises will consist of vocal and instrumental music, and examinations of the various studies pursued by the pupils. Specimens of fancy and other articles of their manufacture, will be shown—the whole calculated to display the proficiency which those deprived of sight are capable of attaining.

Tickets 12 1-2 cents—the proceeds being applied to defray expenses and in printing for the blind. Clergymen and Theological Students will be furnished with tickets gratuitously, at the Bookstore of M. W. Dodd, Brick Church Chapel, opposite the City Hall, and at Robert Carter's, 58 Canal street. May 6, 1848.

☞ On and after the 1st of May, the undersigned, Missionary in charge of the Floating Church of the Holy Comforter for Seamen and Boatmen, can be seen at the Church daily, between the hours of 3 and 5 o'clock, P. M.

D. V. M. Johnson.

New York, May 6, 1848.

Protestant Episcopal Church Missionary Society for Seamen in the City and Port of New York.—A stated meeting of the Board of Managers of this Society will be held in the Sunday school room of the Church of the Ascension, on Monday evening next, (8th inst.,) at half-past 7 o'clock.

Thos. P. Cummings, Rec. Sec'y.

May 6, 1848.

Clergy of the Protestant Episcopal Church.

In the City of New York and Vicinity.

The following list is as accurate as information received at the office will allow.

Onderdonk, D.D., Rt. Rev. Benjamin T., 106 Franklin-st
Abercrombie, Rev. Richard M., Tenth Av. and 155th st.
Anthon, D.D., Rev. Henry, 2d Avenue, corner of 10th st.
Balch, Rev. Lewis P. W., 98 Second Avenue.
Bedell, Rev. Gregory T., corner of 10th st. and 5th Av.
Berrian, D.D., Rev. William, 50 Varick street.
Berry, Rev. Samuel N.
Blake, Rev. John, Chaplain U. S. Navy, 11 Barclay st.
Brown, Rev. John W., 150 Fulton st., and Astoria, L. I.
Carter, Rev. Lawson, 24th st., near Lexington Avenue.
Carter, Rev. Timothy J., 24th st., near 4th Avenue.
Clapp, Rev. Caleb, Sixth street, 3 doors east of Avenue C.
Colton, Rev. Calvin, New York Hotel.
Cook, Rev. Thomas, 276 Houston street.
Cox, Rev. Richard, 14 Mott street.
Crummell, Rev. Alexander, 271 Mott street.
DeKoven, Rev. Henry, 69 Irving Place.
Douglass, Rev. Stephen.
Duffie, Rev. Cornelius R, 174 Twenty-first street.
Eigenbrodt, Rev. Wm. E., 53 Amity street.
Embury, Rev. E., 142 Mercer street.
Evans, Rev. Benjamin, 172 Broome street.
Evans, Rev. Samuel J., 101 Mercer street.
Fitch, Rev. Augustus, 15 Stuyvesant street.
Forbes, D.D., Rev. John M., 477 Hudson street.
Frazer, Rev. Alexander, 18 North Moore street.
Grigg, Rev. John, 94 Green street.
Hackley, D.D., Rev. Charles W., 3 College Green.
Haight, D.D., Rev. Benjamin I., 260 Tenth street.
Halsey, Rev. Charles H., 281 Broadway.
Harison, Rev. William H., 159 Barrow street.
Hart, Rev. A. Bloomer, 5 Mercer street.
Harwood, Rev Edwin, Fifth Avenue and 179th street.
Henry, D.D., Rev. Caleb S., 146 Macdougal street.
Higbee, D.D., Rev. Edward Y.
Houghton, Rev. George H., 25th st., 1st house west of 8th Avenue.
Howland, Rev. Robert S., 9th Avenue, near 23d st.
Hoyt, Rev. Ralph, 117 Madison street.
Huddart, Rev. R. Townsend, 22 East 14th street.
Huntington, Rev. Enoch, 639 Broadway.
Irving, Rev. Pierre P., 281 Broadway.
Jackson, Rev. Charles D., 20 John st., and Rossville, S. I.
Jelliff, Rev. Hiram, corner of 31st street, and 1st Avenue.
Jones, Rev. Lot, 77 Second Avenue.
Leonard, Rev. Alexander, S., 129 Amity street.
Little, Rev. Charles S., 224 3d Avenue.
Loutrel, Rev. Alfred M., 576 Broome street.
Marcus, Rev. Moses, 15 West 24th street.
McVickar, D.D., Rev. John, 8 College Green.
Millett, Rev. James, 135 Eldridge street.
Morris, Rev. William, 76 Varick street.
Muhlenberg, D.D., Rev. Wm. A., 110 West 20th street.
Nichols, Rev. Edwin A., 528 Hudson street.
Ogilby, D.D., Rev. John D., Theological Seminary, Chelsea Square, Twentieth street.
Pardee, Rev. Isaac, 33 St. Mark's Place.
Parker, Rev. Benjamin C. C., 114 East Broadway.
Parker, Rev Samuel P., 6 Amity Place.
Parks, Rev. Martin P., 24 Vesey street.
Peck, Rev. Isaac, 558 Houston street.
Peters, Rev. Thomas M'C., 6 mile stone, Bloomingdale Road.
Pound, Rev. Jesse, 50 Fourth street.
Preston, Rev. Thomas S., 64 Eleventh street.
Price, D.D., Rev. Joseph Henry, 62 Second Avenue.
Richmond, Rev. William, Bloomingdale.
Schroeder, D.D., Rev. John F., 3 St. Clement's Place.
Seabury, D.D., Rev. Samuel, 125 West Thirteenth street.
Shimeall, Rev. Richard C, 12 Tenth street.
Slack, Rev. George N., 82 Frankfort street.
Smith, D.D., Rev. Hugh, 206 West Twentieth street.
Southard, Rev. Samuel L., 23d st., near 4th Avenue.
Spencer, Rev. Jesse A., 208 Wooster street.
Sweetzer, Rev. Henry W.
Taylor, D.D., Rev. Thomas H., 70 Second Avenue.
Turner, D.D., Rev. Samuel H., Theological Seminary, Chelsea Square, Twentieth street.
Tyng, D.D., Rev. Stephen H., Sixteenth street.
Verren, Rev. Antoine, 99 Franklin street.
Wainwright, D.D., Rev Jonathan M., 10 Hubert street.
Walton, Rev. William, 2 Abingdon Square.
Ward, Rev. Henry D., 64 East Twenty-fourth street.
Weston, Rev. Sullivan H., 101 Chamber street.
Whitehouse, D.D., Rev. Henry J., 120 Eleventh st.
Williamson, Rev. Charles H., 68 Duane street.
Wilson, D.D., LL.D., Rev. Bird, Theological Seminary, Chelsea Square.

BROOKLYN.

Beare, Rev. Henry M., Atlantic, corner of Powers st.
Cutler, D.D., Rev Benjamin C., 1 Sands street.
Diller, Rev. Jacob W., Washington Av. near Fulton Av.
Fish, Rev. John F., Willow, corner of Pine Apple street.
Gardiner, Rev. Charles Huntington, 30 Johnson street.
Guion, Rev. Thomas T., Clason Av., near Myrtle Av.
Johnson, Rev. Daniel V. M., 18 Tompkins Place.
Johnson, Rev. Evan M., corner of Pearl and Johnson st.
Johnson, D.D., Rev. Samuel R., 49 Myrtle Avenue.
Lewis, D.D., Rev. William H., next to Church of Holy Trinity.
Magee, Rev. Edward, Hicks near Sackett street.
Noble, Rev. Rirdsey G., 30 Clinton street.
Staunton, Rev. William, Warren st., near Clinton.
Stone, D.D., Rev. John S., next door to Christ Church.
Vinton, Rev. Francis, Court street, near Livingston st.

WILLIAMSBURGH.

Fash, Rev. George W., 10th st., corner of South Second st.
Haskins, Rev. Samuel M., 1 St. Mark's Place.
Reynolds, Rev. Charles, 50 South Eighth street.

JERSEY CITY, N. J.

Aldis, Rev. Charles.
Barry, D.D., Rev. Edmund D., Essex street.
Patterson, Rev Albert C., Grand street.

Calendar, for May.

7. Second Sunday after Easter.
14. Third Sunday after Easter.
21. Fourth Sunday after Easter.
28 Fifth Sunday after Easter. Rogation Sunday.
29, 30, and 31. Rogation days.

To Correspondents.

"E." No. 4, is received, but not in time for this number.

Acknowledgments.

DOMESTIC MISSIONS.

Since his acknowledgment of the 25th ult., the Treasurer has received the following contributions:

St Peter's, Cheshire, Ct, $10; a lady of St Paul's, Oxford, WNY, 10; Christ Ch, Pomfret, Ct, 6; from Miss Mary Goldings' class in S S of the Ch of the Holy Evangelist, N Y, 5; St John's, Delhi, N Y, 5; St Michael's Ch, Litchfield, Ct, 11; Easter offerings, St John the Evangelist, Stockport, N Y, 8; Ladies' Mis'y Soc'y Christ Ch, Middletown, Ct, half 10,50; Grace Ch, Albany, for Jewish miss's, 2,45; Immanual Ch, Brooklyn, 1; St Paul's, Troy, Easter offgs, of which 5 is for Ill. and 8 for Ark's, 310,79; St John's, Huntingdon, Pa, Good Friday, for the Jews, 2,05; for dom. miss., from a friend, Washington, D C, 5; Easter offgs, Trinity Ch, Washington, D C, hf 100; St James, Piqua, O, 5; Easter offgs, St John's Ch, Cuyahoga Falls, O, 5; St James, Chicago, Ill, 19,50; St Johns, Savannah, Ga, 100; St Marks, Malone, N Y, 2,25; St James, Marietta, Ga, for the Jews, 5; Ch'ch of the Nativity, Huntsville, Ala, hf 10; Zion Ch, Sandy Hill, N Y, Good Friday, for the Jews, 3; sewing circle, Christ Ch, Ottawa, Ill, 5; Somerville, Tenn, a mission'y station, (omitted Sept. 1847,) 4; Ladies of the same place, 104; Trinity Ch, Michigan City, Ind, 10,52; St Michael's, Manchester, N H, 8,97; Trinity Ch, Natchez, Miss, 90; Carlowville, Ala, mission station, 8,30. Total, $867,33.

THO'S. N. STANFORD, Treas.

New York, May 2, 1848. 139 Broadway.

FOREIGN MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since his report of 25th ult:

Christ Ch, Pomfret, Ct, Africa, 4; Christ Ch, Middletown, Conn, Ladies' miss. society, half 10,50; Trinity Ch, Washington, D C, part of easter offgs, 95; do for Greece, 5—100; St Paul's Ch, Glen Cove, N Y, G C, 1; Trinity Ch, Shephardstown, Va, for Africa and China 30; Ch of the Epiphany, Phil'a, Ladies' sewing soc'y, 2,50, Sunday School scholars of do, 2,50, making 500, in completion of 750 for the annual support of the Rev J Payne, Africa; Sunday Schools of do for ed of 3 children, Africa, 60, for Bp Boone's Ch, 100—660; Ascension Ch, Frankfort, Ky, for Greece, 15; S S, Christ Ch, Boston, for ed of a child, China, 25; Grace Ch, Littletown Parish, Va, 10; Trinity Ch, Pottsdam, N Y, 12; do for China, 5—17; Mrs Margaret Holmes, per Rev Dr Moore, Staten Island, for China, 4; Mrs S C Brown, Calvary Ch, Jericho, Vt, 1. Total, $877,50.

J. SMYTH ROGERS, Treas'r,

New York, May 2, 1848. 61 Wall-street.

THE NEW YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY.

The Treasurer acknowledges the receipt of the following sums since his report of 25th ult:

Samuel T Skidmore, do'n, 10, Alexander Cotheal, do'n, 1; Saint Peters Ch, Hobart, Rev Shelden Davis, 2; Immanual Ch, Brooklyn, Rev F Vinton, 2; Immanual Ch, Weston, Ct, Rev D G Tomlinson, 2,25; Ch of the Holy Comforter, Rev D V M Johnson, 6,05. Total, $23,30.

Donations and subscriptions thankfully received, by *THOMAS C. BUTLER*, Treas'r and Agt.

New York, May 2, 1848. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer acknowledges the receipt of the following sums since his report of 11th inst:

"G H," $1; "A C C," 2,50; for Bp Southgate's Publications in the Oriental languages. Total, 3,50.

Donations and subscriptions thankfully received, by *THOMAS C. BUTLER*, Treas'r and Agt,

New York, May 2, 1848. 20 John street.

MISSIONARY COMMITTEE OF THE DIOCESE OF N. Y.

The Treasurer has received, since his report of 25th ult., the following contributions, viz:

Ch'ch of the Holy Trinity, West Troy, Rev Joshua Weaver, $7; Ch of St John the Evangelist, Stockport, Rev'd Henry Townsend, part of Easter offerings, 8; St Paul's Ch, Poughkeepsie, Rev A D Traver, Easter collection, 10.11; Grace Ch, Prattsville, Rev H L E Pratt, 11; Trinity Ch, New Rochelle, Rev Dr Coit, 26; St Peter's Ch, Hobart, Rev Shelden Davis, 4; Immanual Ch, Little Falls, Rev H M Davis, Easter offgs, 10; St Marks Ch, Malone, Rev H S Atwater, 1.40. Total, $77,51.

C. N. S. ROWLAND, Treas.

New York, May 2, 1848. 55 Water street.

THE AGENT OF THE GEN. PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION acknowledges the receipt of $10, from the Sunday School of the Church of the Ascension, Frankfort, Ky., by the hand of Dr. J. Smyth Rogers, Treasurer, &c., for the purchase of a Library, to be sent to the S. School of the Church of the Nativity, Maysville, Ky. DANIEL DANA, JR., Agent, &c.

Depository, 20 John-street, May 2, 1848.

Advertisements.

CHRISTIAN REMEMBRANCER.—Contents of the April Number—
Art. I. Study of the Greek Text of the New Testament.
II. American Poetry.
III. German Pantheism—its influeuce on Criticism.
IV. Jane Eyre.
V. Blunt's Undesigned Coincidences.
VI. Conington's Agamemnon of Æschylus.
VII. The Hampden Controversy.

The above valuable Quarterly publication, for April, is now ready for subscribers. It is earnestly recommended to the Clergy and Laity, as the most able Church publication in England. Subscriptions payable in advance—for one year, $4,50. By mail, postage paid by the subscriber, $5. D. APPLETON & CO.
New York, May 6, 1848. 200 Broadway.

THOUGHTS on the Gospel Miracles—by the Rev. John Williams, D. D., Rector of St. George, Schenectady. 18mo. Cloth, 37½cts. Just published by STANFORD & SWORDS,
May 6. Importers, 139 Broadway.

JOHNSON'S Reply to Snodgrass.—An examination of a book entitled, "Discourses on the Apostolic Succession, by W. D. Snodgrass, D.D." By the Rev. Wm. Johnson, Rector of St. Stephen's Church, Milledgeville, Ga. Just published—price 25cts—and for sale by STANFORD & SWORDS.

LIGHTNING RODS.—A. M. Quimby has removed from the Sun Buildings to his residence, in 27th street, between 2d and 3d Avenues. Orders for Lightning Rods can be forwarded by mail or otherwise. New York, May 1st, 1848. 4t$

APRIL REPORT.—The Mutual Benefit Life Insurance Company, (office 11 Wall-st.) issued, during the month of April, 1848, One Hundred and Forty-four new Policies, viz

To Merchants and Traders,	62	To Students,	3
.. Clerks,	9	.. Sea Captain	1
.. Manufacturers,	10	.. Ladies	7
.. Mechanics,	14	.. Public Officers,	2
.. Clergymen,	2	.. Farmers,	4
.. Physicians,	3	.. Teacher,	1
.. Lawyers,	8	.. Gentlemen,	3
.. Brokers,	2	.. County Clerk,	1
.. Agents,	4	.. Other Occupations,	8

New Policies issued in April, 1848..........144
ROBERT L. PATTERSON, Pres't.
Benj. C. Miller, Sec'y.
Joseph L. Lord, Agent.
James Stewart, M. D., Medical Examiner—at the office daily from 2 to 3 o'clock.
☞ That part of the Charter which limited it to 20 years has been repealed, and the Company now exists under a Charter unlimited in its duration. May 6, 1848. 4t

GREAT Literary, Scientific, and Religious Attraction, at 146 Nassau street.—50.000 volumes of the most curious, rare, and recondite works, gleaned from all the great literary emporiums, are now offered for sale at the above great Bazaar of Knowledge. The extraordinary additions of rare and curious works lately received, are the admiration of all who visit the establishment. The prices are unprecedentedly low, for cash. There is now on hand a large supply of French, Italian, Spanish, and German Books, from the continent of Europe: while from London it has received 12,000 fresh volumes—enough to dazzle the eyes of every beholder. None, therefore, in quest of books, need fear disappointment, for there is no subject on which the best works may not be found. It is, if possible, more distinguished by its cheapness than anything else, though its riches, variety and extent are truly wonderful. JOHN DOYLE. Cheap Ancient and Modern Bookseller, 146 Nassau-st, N. Y. a15:tf

JUST PUBLISHED, in 1 vol. 8 vo, cloth binding—price $1,50—*The Primacy of the Apostolical See Vindicated*—By the Rt. Rev. Francis Patrick Kenrick, D. D., Bishop of Philadelphia.

This edition—being the third within a very short period—of the work of the Right Reverend Bishop of Philadelphia, has been so extensively revised and enlarged—in many parts entirely rewritten—that it may be said to be an entirely new work.

The fact that the two preceding editions were so promptly exhausted, is certainly the strongest proof of the learning with which the Rt. Rev. author has treated the interesting and important subject of the Primacy. This third edition will commend itself still more strongly to the favor of the public.

EDWARD DUNIGAN & BROTHER,
April 22. 3t$ 151 Fulton-street.

JUST PUBLISHED—Adams's New Arithmetic—Revised edition.—The publishers give notice that this valuable School Book is now in the market. The work has undergone a thorough revision. It contains the characteristics of the former edition, in a greatly improved form, with such corrections and additions as the wants of the times demand.

ADAMS'S NEW ARITHMETIC is almost the only work on Arithmetic used in extensive sections of New England. It has been adapted to the currency of, and republished, in Canada. It has also been translated and republished in Greece. It is used in every part of the United States; and in the State of New-York is the text book in *ninety-three* of the one hundred and fifty-five Academies which reported to the Regents of the University in 1847. Notwithstanding the multiplication of Arithmetics, made up, many of them, of the *material* of Adams's New Arithmetic, the work has steadily increased in the public favor and demand.

Teachers, Superintendents, and Committees, are respectfully invited to examine the revised edition, every facility for which will be furnished by the publishers.

Published and for sale by COLLINS & BROTHER, New York; Phillips & Sampson, Boston; J. W. Prentiss & Co., Keene, N.H. New York, April 29, 1848. 3t

EDUCATION FOR BOYS—Washington Institute.—The Summer arrangement of the Classes will commence on the 17th inst. Conducted on principles which have been affirmed by the successful experience of more than 30 years, and abundantly provided with the best means of instruction, under numerous teachers; its pupils have also the constant supervision and care of both the undersigned—in whatever pertains to their health, comfort, and enjoyment as well as to their mental, social, and moral culture.
T. DWIGHT PORTER.
THEODORE W. PORTER.
☞ The establishment was removed, two years since, from 13th street, to its present admirable location, on Murray Hill; which unites all the advantages of the country with the benefits of the town; and furnishes, in extensive grounds and buildings, easy of access, yet secluded, every requisite for a place of education.
Lexington Avenue, (36th and 37th sts,) April 15th. $3t

EDUCATION.—Isaac G. Hubbs will open a Private School, limited to twenty-five Scholars, on Tuesday, the 2d of May. For this purpose, he has relinquished his large establishment on Washington Square, and will be located the ensuing year at No. 1 St. Clement's Place, corner of Macdougal and Eighth streets.

These changes in School arrangements are induced by considerations altogether imperative, and are, as Mr. Hubbs is happy to learn, generally agreeable to the best patrons of Mount Washington School, who have, for any considerable time, had their sons under his personal instruction.

The charge for tuition is One Hundred Dollars a year. Parents interested in this subject may obtain more particular information of the Principal, either as to the plans, the character, the arrangements of the school, or the selections of its pupils. April 25—2t$

Poetry.

For the Churchman.

SYNTAX OF TEARS.

"Is it nothing to you, all ye that pass by?"—*Lamentations* i. 12.

For my sins as for my sorrows
Give me tears, oh! give me tears,
Was the language of my pleading
All through long and barren years,
Give me tears, oh! give me tears.

I could weep o'er disappointment,
Could bewail another's wo,
But for sins that caused Thy sorrows,
Not a single tear would flow,
Not for Thee, in all Thy wo.

Yet Thou hidest not for ever—
Glimpse by glimpse I saw Thee slain,
Still afar, I knew Thee, Saviour!
Striving nearer view to gain—
Nearer still to see Thee slain.

Then for sins Thou gav'st me sorrows,
'T was Thy way of giving tears,
Better here beweep our errors,
Than through future, countless years.
Wash my tears, oh! wash my tears.

All-sufficing, Thy atonement
Needs no added pang of mine,
To complete a satisfaction—
Finished—in those pangs of Thine.
Thou wilt make those sufferings mine.

Peace flows from Thy wounded temples,
Bearing thorns the earth once bore,
Life in death—Thy holy dying,
Blesses life forevermore—
Bears the curse the world once bore.

By Thy holy Incarnation,
By Thy human birth and tears,
By Thy suffering, dying, rising—
When the Easter-morn appears.
Risen Sun! dispel my fears,
And dry my tears, oh! dry my tears!

Easter-Even, 1848. I. C. H.

THE FIRST SMILE.

BY SIR JOHN COLERIDGE.

"Post et ridere cœpi; dormiens primo, deinde vigilans."
—*August. Confess.* 1. 8.

Tears from the birth the doom must be
Of the sin-born—but wait awhile,
Young mother, and thine eye shall see
The dawning of the first soft smile.

It comes in slumber, gently steals
O'er the fair cheek, as light on dew;
Some inward joy that smile reveals;
Sit by and muse; such dreams are true.

Closed eyelids, limbs supine, and breath
So still, you scarce can calm the doubt
If life can be so like to death—
'T is life, but all of earth shut out.

'T is perfect peace; yet all the while
O'er marble brow, and dimpled chin,
Mantles and glows that radiant smile,
Noting the spirit stirred within.

Oh dim to this the flashing ray,
Though dear as life to mother's heart,
From waking smiles, that later play;
In these earth claims the larger part.

'T is childish sport, or frolic mirth,
Or the fond mother's blameless guile,
Or glittering toy,—some gaud of earth,
That stirs him to that merry smile.

Or if in pensive wise it creep,
With gradual light and soberer grace,
Yet shades of earthly sorrow sleep,
Still sleep upon his beauteous face.

But did the smile disclose a dream
Of bliss that had been his before?
Was it from heaven's deep sea a gleam
Not faded quite on earth's dim shore?

Or told some Angel from above
Of glories to be his at last,
The sunset, crowning hours of love—
His labors done—his perils past?

Or, thought of trial for her breast,
Did the mild spirits whisper then,
"From the Baptismal Font, O blest,
Thou shalt be ours, dear child, again?

"Thou shalt be ours, and heaven be thine,
The victory without peril given;
Sent a brief while on earth to shine,
And then to shine a light in heaven.

"And her that folds thee now so warm,
And haply thinks 'twere death to part,
Her shall a holier love inform,
A clearer faith enlarge her heart."

Blest smile!—so let me live my day,
That when my latest sun shall set,
That smile reviving once may play
And gild my dying features yet:

That smile to cheer the mourners round
With hope of human sins forgiven;
Token of earthly ties unbound,
Of heart intent on opening heaven.

Miscellaneous.

EXCELLENCY AND USEFULNESS OF THE COMMON PRAYER.

A Sermon preached by WILLIAM BEVERIDGE, D.D. (Late Lord Bishop of St. Asaph,) at the opening of the Parish Church of St. Peter, Cornhill, London, the 27th of November, 1681.

Let all Things be done to Edifying. 1 Cor. xiv. 26.

When Judas Maccabeus had new built the Altar, and repaired the Temple at Jerusalem, after it had been polluted, and laid waste for three years together; the Church of God at that time and place rejoiced so much at it, that they kept the dedication of it eight days, and ordered that the same should be observed every year, 1 Mac. iv, 59. And so we find it was our Savior's time: for he himself was pleased to honor that festival, though only of Ecclesiastical Institution, with his own presence, John x. 22. In the like manner, we of this parish, have cause to be transported with joy and gladness, and to spend this day in praising and adoring the most high God, for that our Church, which hath lain waste for above five times three years, is now at last rebuilt, and fitted again for his worship and service. For what the Altar and Temple were unto the Jews then the same will our Church be unto us now. Did they there offer up their sacrifices unto God, as types of the death of Christ? We shall here commemorate the said death of Christ, typified by those Sacrifices. Did they come from all parts of Judea to worship God there? So shall we, I hope, come from all parts of this Parish to worship God here. Was the Temple an house of prayer to them? So is this Church to us. Was that the place where God, according to his promise, came unto his people to bless them? I do not doubt but he will do the same to us in this place, if we come unto it and carry ourselves in it as we ought to do. In short, was the Temple the place where all things were performed, that could any way conduce to the edifying of God's people, as things then stood? The same may be said of our Church, as things now stand. For whatsoever is, or can be, necessary to the edifying of our souls here, and so to their eternal salvation hereafter, is clearly and fully comprehended in those several offices, which, according to the laws of the land, are now to be performed in this place. Neither is there anything contained in any of them, but what doth really conduce to these great ends and purposes.

But this being a thing which is denied by some and understood but by few amongst us, I shall endeavor to explain and demonstrate unto all. Which I choose to do at this time, because it is the most proper subject I could think of for this occasion. For, unless what is to be now done in this place, will answer the ends wherefore it is erected, all the costs and charges that have been laid out upon it, will be to no purpose at all. But if it can be fully made out, that the service which is here to be performed, doth highly conduce to the advancement of God's glory and happiness, the great end wherefore such places are erected, then you cannot but acknowledge, that whatsoever any of you have contributed towards it, is the best money that you ever spent; and that this day, wherein the said service is begun to be performed in it, is one of the most joyful days that this Parish ever saw. This therefore is that which I shall endeavor to prove at this time: and for that end I have chosen these words for the ground and foundation of all that I shall say upon this subject: "Let all things be done to edifying." For the right understanding whereof we must know, that the apostle having in this chapter discoursed at large concerning the way and manner of holding Christian assemblies, and having proved, that whatsoever is there said, ought to be spoken in such a language, that all there present may understand, and so be edified by it; he at last sums up the whole in this proposition: "How is it then, Brethren? when ye come together, every one of you hath a pslam, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation: Let all things be done to edifying." As if he should have said, Whatsoever gifts any of you have, or pretend to, yet, when yon meet together upon a religious account, for the public worship of God, take special care that all things be there done, to the edifying of all who are there present. From whence it is plain, that the apostle lays downs this as a general rule, necessary to be observed in all Christian congregations. So that whensoever we meet together to worship and serve God, if anything be there done which is not for our edification, we come short of this rule; and so we do too, if anything be there wanting that may conduce to that end. For, according to this rule, as nothing is to be there done but what is for our edifying, so, also, on the other side, all things that are, or can be, for our edifying, ought to be there done.

But for our better understanding the true sense and purport of this rule, it is necessary to consider what the apostle here means by edifying: for which we must know, that all Christians being, as the same apostle saith, of the household of God, built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone, Eph. ii. 19, 20. Hence, whatsoever tends to the strengthening, supporting, cementing, or raising this fabric higher, whatsoever it is whereby men are made more firm and solid Christians, more holy and perfect men than they were before, by that they are said to be edified. And therefore it is a great mistake for men to think, as many do, that they are edified by what they hear, merely because they know perhaps some little thing which before they were ignorant of. For knowledge (as the apostle saith) puffeth up, it is charity that edifieth, 2 Cor. viii. 1. And therefore, whatsoever knowledge we attain to, we cannot be said to be edified by it any farther than as it influences our minds, excites our love, and inclines our hearts to God and goodness. And that this is the true notion of edifying, is plain from the apostle's own words, come out of your mouths, but that which is for the use of edifying, that it may administer grace where he saith, "Let no corrupt communication unto the hearers," Eph. iv. 29. For from hence it is manifest, that that only is properly said to edify, that ministers grace unto us; whereby we are made more pure and holy than we were before. And therefore, we read of edifying ourselves in love, Eph. iv. 16, and building up ourselves in our most holy faith, Jude 20; which are the two graces that make up a real and true Christian. And nothing can be said to edify, but what tends to the exciting and increasing of them: Until we come (as the apostle saith) in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ, Eph. iv. 12, 13. Hence, therefore, when the apostle saith, let all things be done to edifying, his meaning in brief is this, that in all our Christian assemblies, when we meet together to worship and serve God, all things are there to be so done, that we may return home wiser and better than we came thither; with our knowledge of God and Christ increased, our desires enlarged, our love inflamed, our faith confirmed, all our graces quickened, and so our whole souls made more humble, more holy, more like to God, than they were before.

The words being thus briefly explained, I shall now apply them to our present purpose, and show that the form of religious worship, which is prescribed by our Church, established by the laws of the land, and therefore to be used now in this place, agrees exactly with this rule, or Canon of the holy apostle, even that all things in it are done to edifying.

But before we prove that that form in particular, which our Church hath prescribed, is agreeable to this apostolic rule, it is necessary to prove first, that the prescribing a form in general is so. For unless the prescribing a form in general be according to this rule, no form in particular, that is prescribed, can possibly agree with it. But now that this rule admits, yea, requires the prescribing of some form, is evident from the rule itself. For the apostle here commands the Church of Corinth, and so all Provincial Churches, to take care that, in their religious assemblies, all things be done to edifying. But how is it possible for any Provincial Church to see that this be done, except she prescribes some certain form for the doing of it? If every minister of a Parish should be left to his own liberty, to do what he pleased in his own congregation, although some perhaps might be so wise and prudent as to observe this rule, as well as they could, yet, considering the corruption of human nature, we have much cause to fear that others would not. At least the Church could be no way secured that all would; and therefore must needs be obliged to consider of, and appoint some such form to be used in all her congregations, by which we may be fully assured, that this apostolic rule is everywhere observed, as it ought to be. And although we should suppose, what can never be expected, that all the clergy in every Province should be as wise and as good as they ought to be; yet it cannot be supposed that every one of them should understand what is for the edification of the people, as well as all together. And therefore it must needs be acknowledged, that the surest way to have this rule observed, is, for the Governors of every Church, and the whole clergy, to meet together by their representatives in a Synod, or Convocation, and there, upon mature deliberation, agree upon some such form, which they in their prudence and consciences judge to be according to this rule, which the apostle here lays down before them.

And besides, that the prescribing a form in general, is more for our edifying, than to leave every one to do what seems good in his own eyes, we have the concurrent testimony, experience, and practice of the universal Church. For we never read nor heard of any Church in the world, from the apostle's days to ours, but what took this course. Though all have not used the same, yet no Church but have used some form or other. And therefore for any man to say, that it is not lawful, or not expedient, or not so edifying, to use a form of prayer in the public worship of God, is to contradict the general sense of Christianity, to condemn the holy Catholic Church, and to make himself wiser than all Christians that ever were before him. Which, whatsoever it may be thought now, was always heretofore reckoned one the greatest sins and follies that a man could be guilty of.

Nay, more than all this too: for this is not only to make a man's self wiser than all Christians, but wiser than Christ himself: for it is impossible to prescribe any form of prayer in more plain and express terms than he hath done it, where he saith, "When ye pray, say, Our Father, which art in Heaven," &c. Luke xi. 2. And I hope none here present but will acknowledge that Christ, by whom alone we can be edified, knows better what is, or what is not for our edification, than we or all the men in the world can do. And therefore seeing he hath not only prescribed a form of prayer for his disciples to use, but hath expressly commanded them to use it, we, who profess ourselves to be his disciples, ought to rest fully satisfied in our minds, that using of a form of prayer is not only lawful, but much more for our edifying, than it is possible for any other way of praying to be.

The same may pe proved also from the nature of the thing itself, by such arguments, which do not only demonstrate that it is so, but likewise show how it comes to be so. For first, In order to our being edified, so as to be made better and holier, whensoever we meet together upon a religious account, it is necessary that the same good and holy things be always inculcated and pressed upon us after one and the same manner. For we cannot but all find, by our own experience, how difficult it is to fasten anything that is truly good, either upon ourselves or others; and that it is rarely, if ever, effected, without frequent repetitions of it. Whatsoever good things we hear only once, or now and then, although perhaps, upon the hearing of them, they may swim for a while in our brains, yet they seldom sink down into our hearts, so as to move and sway the affections; as it is necessary they should do, in order to our being edified by them. Whereas, by a set form of public devotions rightly composed, as we are continually put in mind of all things necessary for us to know or do, so that is always done by the same words and expressions, which, by their constant use, will imprint the things themselves so firmly in our minds, that it will be no easy matter to obliterate or raze them out: but do what we can they will still occur upon all occasions; which cannot but be very much for our Christian edification.

Moreover, that which conduceth to the quickening our souls, and to the raising up our affections in our public devotions, must needs be acknowledged to conduce much to our edification. But it is plain, that as to such purposes, a set form of prayer is an extraordinary help to us; for if I hear another pray, and know not beforehand what he will say, I must first listen to what he will say next; then I am to consider, whether what he saith be agreeable to sound doctrine, and whether it be proper and lawful for me to join with him in the petitions he puts up to God Almighty; and if I think it is so, then I am to do it. But before I can well do that, he is got to another thing: by which means it is very difficult, if not morally impossible, to join with him in everything so regularly as I ought to do. But by a set form of prayer all this trouble is prevented; for having the form continually in my mind, being thoroughly acquainted with it, fully approving of everything in it, and always knowing beforehand what will come next, I have nothing else to do, whilst the words are sounding in mine ears, but to move my heart and affections suitable to them, to raise up my desires of those good things which are prayed for, to fix my mind wholly upon God, whilst I am praising of him; and so to employ, quicken, and lift up my whole soul in performing my devotions to him. No man that hath been accustomed to a set form for any considerable time, but may easily find this to be true by his own experience: and by consequence, that this way of praying is a greater help to us, than they can imagine that never made trial of it.

[To be continued.]

From "The Principles of the Book of Common Prayer, considered by the Rev. W. J. E. Bennett."

What feeling of the mind is there which our Prayer Book will not clothe for us in far better words than we can frame for ourselves?

Is our feeling that of exultation and joy at some great blessing from God? Let it burst forth in some of the Canticles or Psalms of David.

Is our feeling that of sorrow and depression of heart by reason of some affliction from God? Let it supplicate Him in the penitential tones of the Litany.

Is our feeling that of an earnest longing for some of the graces and gifts of the Spirit? Let it give itself vent in the short but emphatic collects.

Is our feeling that of depression under sin? Let it fall down before God in the solemn petitions of the Commination service.

Is our feeling that of doubt in some article of faith, or of misgiving concerning some doctrine of the Church? Let us say to ourselves, as the preservative against all heresy, the Apostles' creed, or the Nicene, or, perhaps, the more full and glorious exposition of the Catholic doctrine, the Creed of S.. Athanasius.

And so I might go on. But this is enough to show the universal adaptation of this book, of which we treat. Its guardian hand is held out for all; its catholic spirit speaks with the loud voice of guidance and succor to every sort and condition of man. It is as our life.

The greater portion of this book will already have been brought to bear upon the relations of most of those who read these pages. To most of us those periods to which they refer will never occur again. Our day of *holy Baptism*, for instance, is gone. No more shall the holy water of the font be poured upon our foreheads, and give us, by the promise of Christ, the spirit of regeneration. Our days of *Catechising* too are gone; no more shall we give heed, with awakened and intent mind, to the expositions of the pastor, instructing us in the rudiments of the faith, as babes in Christ. Our solemn day of *Confirmation* too is gone; no more shall we pledge ourselves, in earnest anticipation of the coming conflict, to obey and love God, while the bishop's hand is laid upon us, invoking His Spirit who alone can give us strength. And then the day which saw us with trembling knees at our *first Communion*, bowing down at the steps of God's altar; full of that awful and reverential love, half of hope and half of dread, with which the Body and Blood of our Redeemer first touched our lips; that too is gone. And then to many of us, our joyful day, not unmixed with care, however, and anxious hope, our day of *holy Matrimony;* that too is gone. And now life stands before us in its residue, wearing away apace.

One thing, however, remains; one thing only, which as long as we abide in the Church we may hope for in all assurance of faith; *but one thing only.* Trusting and believing in our Redeemer through what remains of life, we may hope that He will "make our bed in our sickness," that His priest shall stand by our side ministering, from the Book of Common Prayer, the services of the Church, and, praying for us and with us—shall bid us "God speed" on our final journey. The last words that shall sound above our body when it shall be committed to the earth (though then we shall not hear them), will be these—"I know that my Redeemer liveth;" and the last voice that shall be with us, as at the beginning, so at the end, will be the voice of the Church with her heavenly blessing—"Blessed are the dead, that die in the Lord; yea, saith the Spirit, for they rest from their labors."

MONEY—NOT THE GREATEST BLESSING.—The continual verification, however, of the text, in the fact that "the poor never *have* ceased," not only warrants us in presuming that it will always be fulfilled, but sound wisdom seems to teach that so it is best. Men talk of "independence," and it is a fine sounding word. It rang sweetly on the ears of Eve, when Satan, with noble promises indeed, tempted her from obedience, through the indulgence of the palate, and brought that curse upon the earth which compels men to live by the sweat of their brows. It was intended that we should be dependent on each other's goodwill, the needy to receive, the wealthy to give and reward. Make men altogether independent of one another, and link by link, you break the electric chain of sweet affections, which, through affectionate actions, were meant to unite in one the members of the human family. Here and there, a suffering heart,—for there would be suffering still, even after applying that imagined cure-all for human misery, the equalization of wealth,—even then, here and there, the suffering heart would still throb with its own sorrows, and might throb to bursting, and no thrill be felt in any other man's bosom. Make men thus independent, and you realize the German fable; you take away their hearts of flesh, and give them hearts of stone.

But suppose we equalize wealth, and what have you done? Do you thus equalize men's talents, and desires, and their thrift? Do you give them better thoughts of God, when still He gives one health, but afflicts another with disease? Do you make them more ready to look beyond this life, and therefore more anxious to prepare for another? No. You have gratified their covetousness, and foolishly think you have destroyed it; as if the thirst for gold were not, like every other intemperate thirst, increased by pouring *this* poison down their throats. "The love of money—desired, as well as gained—is the root of all evil."—*Rev. A. D. Traver.*

GOD'S TEMPLE.

When we behold the reverence which Christ himself paid, and required to be paid by others, to that Temple of the Jews, which was so soon to be destroyed, can we help perceiving the inference, which naturally follows, as to the duty of paying all just respect to the houses of prayer in our own land, dedicated as they are to the service of a faith which is never to pass away unto the end of the world? Let not him boast the name of Christ's follower, who neglects the outward tokens of respect within these sacred walls, even where prayers are not celebrating, or who devotes the place of the Lord's name to profane and unworthy uses, even when the altar is empty of its mysteries. But what shall be said of those who, in the very hour of prayer, and when two or three are gathered together in the name of the Lord, and when, if they believe the Gospel, the Lord himself is personally present in the midst of them, will, before that awful presence, indulge in sleep, or irreverent postures of the body, or idle talk, or wandering and wicked thoughts; (all thoughts must be wicked which have no relation to the solemn business of the hour:—how much more those which are in themselves offensive to God!) who come hither with their heads and fancies full of secular cares, or the cares of the week, or the lusts of the eye; and fear not, or care not, that the angel of death may seize on them as he did on Eutychus, (Acts xx. 9,) in the time of their slumbering, or that Christ himself may, perhaps, return in an hour of which they are not aware, to cast out of His temple such as do offend, and all who work iniquity, to that outer darkness, where shall be weeping and gnashing of teeth? Surely, surely, he who reflects, that, in this house of solemn assembly, he was received in his tender years into the number of Christians, made here, if he have not forfeited the privilege, a child of God; that here he is called on to receive the symbols of salvation and grace in the body and blood of our Redeemer; that on the words which he here repeats or attends to, his eternal happiness or misery must, according to the use which he makes of them, depend; that the God of heaven and earth is here to shower down on his head either a blessing or a curse, in proportion as his prayers are sincere, or are unholy; surely, he who considers these things, will be far from allowing his thoughts to wander in the house of prayer; but will rather exclaim with the patriarch Jacob, "Surely the Lord is in this place, and I knew it not! How dreadful is this place! This is none other but the house of God, and this is the gate of heaven." (Genesis xxviii. 17.)

There is, however, one caution of still more consequence than that which I have just stated. If such honor be due, such purity and decency to be observed, in regard of those houses of brick and stone which are called after the name of the Most High, what shall be the lot of those who defile with lust and sin the living temple of the Holy Ghost—those bodies in which the grace of the Most High delighteth to dwell; which are sanctified by baptism; purchased by the blood of Christ; and exalted, above the angelical nature, in Him who sometime came in the flesh with great lowliness and infirmity, but hath now ascended into heaven, far above all principality and dominion and power, and hath put all things under His feet? May He give us grace, that these earthly tabernacles, which He hath purified, may be cleansed, indeed, from all sinful stains; and that we may rejoice with Him, in body and soul; and with our elder brethren the angels, in the day, when this corruptible must put on incorruption; and this mortal, immortality.

Bishop Heber.

THE CHURCH TO REMEMBER THE POOR.—But who is to do all this? whose time is to be spent? whose purse is to be opened? I can tell you, where the duty belongs in theory, and where it would be universally exemplified in practice, if influenced by the spirit of their Master, Christians had also given heed to St. Paul's exhortation, that there should be "no divisions," and were "perfectly joined together in the same mind, and in the same judgment." It belongs to the Church, and without confining ourselves to "the household of faith," in this matter, might be exemplified as when, in primitive times, Christians outfaced persecution and pestilence and death, "doing good unto all men." But now, when Christian unity is no more, because the bond of union has been snapped at a thousand links, one almost fears to hunt up the sick, the halt, the blind, and the maimed, lest he intrude into other men's jurisdictions, and the eye of suspicion see some sinister motive in this good work. So, between us all, the miserable and wretched are consigned, some to the State, some to the chance beneficence of the world at large; and some have recourse to the principle of a Mutual Insurance, with or without a Secret—if they can pay the premium—because, 't is said, "The Churches have failed to do their duty." Thus, through the fault of Christians, (not of this day merely,) has Christianity been wounded in the house of her professed friends; and we are compelled as individuals, or congregations, to make up, as far as we can, the deficiencies in that which the Church cannot accomplish.—*Rev. A. D. Traver.*

Advertisements.

CHURCH TRIMMINGS.

THE subscribers keep constantly on hand an assortment of Pulpit Trimmings, consisting of Satin and Worsted Damasks, Silk Velvets, and Plusors, with an assortment of Silk Tassells, Fringes, Gimps, and every other article required for Pulpit Trimmings.

Also furnished to order Pew Cushions, either in Hair or Moss. Pews stuffed and lined.

CHARLES McAULEY & CO.,
Upholsterers, 116 Hudson street.

February 27—yly

ORGAN MANUFACTORY.

GEORGE JARDINE

Removed to 548 Pearl street, near to and opposite the City Hospital, Broadway, New York.

HAVING, since the destruction by fire of his former Manufactory, secured a large and valuable stock of the best and old seasoned wood, and built every convenience for erecting organs of the largest class, he will be enabled to sustain his long established reputation, and he respectfully solicits extended patronage.

Church, Parlor, and Church Finger and Barrel Organs constantly for sale.

LIFE ASSURANCE.

NATIONAL LOAN FUND LIFE ASSURANCE SOCIETY.

26 CORNHILL, LONDON,
And 74 Wall street, New York.

Capital, £500,000 sterling, or $2,500,000.

(*Empowered by Act of Parliament,*) 2d. *Vict.—Royal Assent 27th July,* 1838.

"A Savings Bank for the Widow and the Orphan."

T. LAMIE MURRAY, George street, Hanover Square,
Chairman of the Court of Directors in London.
Secretary—F. FERGUSON CAMROUX.

UNITED STATES BOARD OF LOCAL DIRECTORS:

NEW YORK:

Jacob Harvey, Chairman,
John J. Palmer,
Jonathan Goodhue,
James Boorman,
George Barclay,
Samuel S. Howland,
Samuel M. Fox,
William Van Hook,
C. Edward Habicht,
Aquilla G. Stout,

PHILADELPHIA:

Clement C. Biddle,
George R. Graham,
Louis A. Godey,
William Jones.

BALTIMORE:

Jonathan Meredith,
Samuel Hoffman,
Dr. J. H. McCulloh.

J. LEANDER STARR, General Agent.
EDWARD T. RICHARDSON, General Accountant,
For the United States, and British N. A. Colonies.

Part of the Capital is permanently invested in the United States, in the name of three of the Local Directors, as Trustees.

The present annual revenue derived from premiums on American policies is about $100,000.

A new pamphlet containing much original matter illustrative of the benefits of Life Assurance, can be had at the Society's chief office, 74 Wall street, *gratis.*

J. LEANDER STARR, General Agent.

April 1—3m.

ENGLISH AND FRENCH BOARDING SCHOOL FOR BOYS.

Rev. S. DOUGLASS, A. M, Rector.

THE splendid mansion, now known as "the New York Orthopedic Institution," has been rented for the purpose of establishing an English and French Boarding School for Boys. The building is situated immediately upon the bank of the Hudson; and there are connected with it about twenty-five acres of land, thus affording ample space for play grounds. The distance from the City Hall is about 5 1-2 miles; and access to the Institution is by the Bloomingdale road, stages upon which pass the premises every 40 minutes.

The Institution is designed to afford the most ample opportunities for thorough instruction in English, Classics, Mathematics and French; the latter will form part of the *daily* study of the pupils, *and that without any extra charge.*

Strict attention will be paid to the moral and religious culture of the pupils.

The Institution will be opened on Monday, April 3d, 1848, but pupils will be received at any time, and charged only from the time of entrance.

For the accommodation of parents in the city, who may desire it, the Rector will receive pupils, and give them all the advantages of the Institution, with board, from Monday till Friday.

For further particulars, as to terms, &c., see Circulars, which can be obtained at the office of the "Churchman," and at the bookstore of the Messrs. Appleton.

The Rector refers by permission to the following gentlemen—

Rt. Rev. W. H. DeLancey, D.D. LL.D.; Rt. Rev. W. R. Whittingham, D.D.; Rev. S. F Jarvis, D.D. LL.D.; Rev. Bird Wilson, D.D. LL.D; Rev. W. H. Berrian, D.D.; Rev. Samuel H. Turner, D.D.; Rev. J. M. Wainwright, D.D,; Rev. J. F. Schroeder, D.D.; Rev. S. Seabury, D.D.; Rev. J. H. Price, D.D.; Rev. B. I. Haight, D.D.; Rev. R. Cox; Charles Anthon, LL. D.; W. H. Harison, Esq., A. J. Bleecker, Esq., Abel T. Anderson, Esq., H Waldo, Esq., O. E. Hosmer, Esq., A. V. Williams, M.D., J. M. Bradhurst, Esq. April 1.

MISS BALLOW will remove her Boarding and Day School for Young Ladies from No. 10 Albion Place, to Twenty-second street, between Broadway and the Fourth Avenue—(the first stone-front house from Broadway;) and will be prepared to receive her pupils on Monday, the 1st of May. The situation is airy and pleasant, and very convenient of access both by omnibus and rail-road. There will be vacancies for a few Boarders besides those already under Miss Ballow's care; and she can also receive an additional number of Day Scholars.

The regular course of study comprehends all the branches of a finished English and French education; and every facility will be afforded for the acquirement of other languages, Music, &c. Miss Ballow will continue to devote her entire personal attention to the care and instruction of her pupils, and will be assisted by the most competent Teachers

French is the language spoken in the school and family.

Until the middle of April, Miss Ballow may be seen at her present residence; where she will be happy to give further information with regard to her system of instruction, discipline, terms, &c.; and to refer to the parents of young ladies who have been or are now her pupils.

March 25—tf

THE RETREAT.

A BOARDING AND DAY SCHOOL FOR YOUNG LADIES,

Under the supervision of the Bishop of Pennsylvania,

On School-house Lane, five miles from Philadelphia, near the crossing of the Philadelphia and Norristown Rail-road.

Miss M. A. SPAFARD, Principal, Mrs. E. SPAFARD, Assistant Principal, M. FELIX DROUIN, late Professor of the University of France, Teacher of French and Latin, Mr. J. A. GETZE, Teacher of Music.

Letters for "Retreat" to be addressed Box 858, Post office, Philadelphia.

Refer to the Rt. Rev. Bishop Potter, Rev. D. H. Macurdy, 128 North 12th st., Dr. C. Treichel, Custom-house, Robt. Ralston, Esq., No. 4 South Front st., Philad., and James C. Kempton, Esq., Manayunk.

August 28—eaw

CHURCH SCHOOL FOR YOUNG LADIES,

UNDER THE SUPERVISION OF THE PASTOR OF THE CHURCH OF THE HOLY COMMUNION.

Miss AYRES, Principal.

No. 54 West Twenty-first street, New York.

THE Fall Term of this Institution will commence on the 15th of September. A Prospectus of the School may be obtained of the Rev. W. A. Muhlenberg, D. D., No. 110 Twentieth street; of Messrs. Stanford & Swords, No. 139 Broadway; and at the Depository of the Sunday School Union, No. 20 John street.

REFERENCES.

L. M. Hoffman, Esq., J. H. Swift, Esq., W. F. Cary, Esq., Govr. M. Wilkins, Esq., W. H. Aspinwall, Esq., R. B. Minturn, Esq., Murray Hoffman, Esq, Hamilton Wilkes, Esq. March 25—tf

BOARDING SCHOOL, SHREWSBURY, N. J.

REV. H. FINCH, Principal.

THE location of this School—in the vicinity of Long-Branch—is one of the most pleasant and healthy in the country—with an easy and daily communication with the city. The summer term will commence on the 1st of May. For particulars, apply at this office; the bookstore of Messrs. Stanford & Swords, No. 139 Broadway, and at the Protestant Episcopal Sunday School Union, No. 10 John street. April 8—6t

BANVARD'S

MAMMOTH PANORAMA OF THE MISSISSIPPI RIVER!

Painted on Three Miles of Canvas!

Exhibiting a view of country 1200 miles in length, extending from the mouth of the Mississippi River to the city of New Orleans, and reaching over ten degrees of latitude. BEING THE LARGEST PAINTING IN THE WORLD!

Open every evening (Sundays excepted) at the NEW PANORAMA BUILDING in Broadway, adjoining Niblo's Garden.

Admission 50 cents; children half price.

The Panorama will commence moving at 7 o'clock precisely

Afternoon Exhibitions on Wednesdays and Saturdays, at 3 o'clock. Seats secured from 10 till 12 o'clock, A.M

December 18—yl

DUTCHESS COUNTY ACADEMY,

Poughkeepsie, New York.

Rev. P. STANFORD BURCHAN, Principal.

THE Summer Term of this Institution will commence on Wednesday, the 3d of May.

Terms—Board and Tuition, - - - $40 per quarter.

Music, Drawing, Modern Languages, and Gymnasium, extra.

Reference to Rev. Dr. Wainwright, Rev. Dr. Haight, Rev. Dr. Forbes, Rev. Dr. Sherwood, Rev. Homer Wheaton, Rev. A. D. Traver, Rev. S. H. Weston—Thomas C. Butler, Esq., David Hubbell Hoyt, Esq.

April 8—6w

ORGANS—HENRY ERBEN, 172 Centre street, offers for sale the following Organs:

One Gothic Organ of twelve stops, and one octave of pedal pipes; dimensions of case, 16 feet high, 19 feet 6 inches front, and 6 feet 5 inches deep.

Three Gothic Swell Organs of eight stops; dimensions case, 9 feet. two and a half inches high, 6 feet 4 inches wide, and 4 feet deep.

Two Grecians of 8 stops, 19 feet high, 6 feet 6 inches wide, and 3 feet 5 inches deep.

Two Gothic Organs of 4 stops, 8 feet high, 5 feet 4 inches wide, 2 feet 6 inches deep.

A variety of Parlor Organs.

One second-hand Church Organ.

November 3—yly

PARLOR FURNITURE.

The Subscribers having constantly on hand a general assortment of Parlor and Cabinet Furniture of their own manufacture, and of the latest Parisian styles, would invite the attention of their friends and the public generally to call and examine their stock before going elsewhere. Owing to the advantages which they possess over many others, they will be enabled to sell at the lowest cash prices.

Also Church Furniture made to order.

Pew Cushions either in Hair or Moss.

Pews stuffed and lined, &c.

DIXON & STONEY,
Cabinet Makers and Upholsterers,
April 8—yl 555 Broadway, near Prince.

☞ *At reduced prices for Cash only* ☜

Published and for sale by

THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION, Depository No. 20 John-street, New York:

BOOKS OF INSTRUCTION

Union Primer, - - -	per hundred,	$2 00
Prot. Epis. Sunday School Book, No. 1,	"	1 25
" " " No. 2,	"	1 50
" " " No. 3,	"	1 75
" " " No. 4,	"	3 50
Questions on the Sunday School Books,	"	4 00
Catechism No. 1, (Scripture Catechism,)	"	1 25
Catechism No. 2, (Catechism broken into short questions and answers,)	"	2 00
Catechism No. 3, (Catechism enlarged by Bishop Hobart,) stiff covers,	"	6 00
Catechism No. 4, (Catechism of the History of our Lord and Saviour Jesus Christ, - - - -	"	4 00
Beaven's Help to Catechizing, - -	"	6 00
Lloyd's Catechism on the Evidences of the Bible, - - -	"	2 50
Church Catechism, - - -	"	1 00
First Truths, - - -	"	2 00
Duty to God, - - -	"	50
Church Primer, - - -	"	1 25
Office of Devotion for Sunday Schools,	"	2 00
Sunday School Liturgy, and Psalms and Hymns, stiff covers, - - -	"	6 00
Manual of Short Prayers for Children,	"	1 50
Harmony of the Creeds, -	"	2 00
Questions on the Book of Common Prayer, - - - -	"	2 00
Collects from the Prayer Book, -	"	1 50
Questions on the Collects. stiff covers,	"	6 00
Catechism on the Collects, -	"	20 00
Epistles and Gospels from the Prayer Book, - - - -	"	6 00
Questions on the Epistles and Gospels, Parts 1 and 2, stiff covers -	"	8 00
Manual of Oral Instruction upon the Bible, - - - - -	"	2 00
Easy Questions for a Little Child, with answers in the words of Scripture,	"	2 00
The History of our Blessed Lord, in Easy Verse,	"	6 00
Bible Companion, vol. 1, Old Testament,	"	18 00
" vol. 2, New "	"	20 00
Quest. on St. Matthew, part 1, stiff cov.,	"	6 00
" " 2, "	"	6 00
" " 3, "	"	6 00
Questions on the Acts, 1, "	"	6 00
" " 2, "	"	6 00
" " 3. "	"	5 00

☞ A discount of 10 per cent. from the above prices is allowed to Sunday Schools, auxiliary to the Union, and to individuals purchasing to the amount of ten dollars.

LIBRARY BOOKS.

CHEAP LIBRARY. *One Hundred Volumes* bound with muslin backs, and containing 159 books, put up by direction of the Executive Committee, for TEN DOLLARS. This is believed to be the cheapest Library in the country.

THE LIBRARY to this date, in 173 vols., of various prices. Total, $25,59 nett.

THE CHILDREN'S MAGAZINE, bound in 38 vols., of 144 pages each. Price for the set, $6,84 nett.

THE JUVENILE LIBRARY, 6 vols., 32 mo. Price for the set, 87 cents nett.

NEW LIBRARY BOOKS.

THE DOUBT SETTLED,	half morocco,	10 cents.
SIMPLE STORIES,	" "	12 "
THE JEWELS,	" "	16 "
STORIES ILLUSTRATIVE OF OUR DUTY TO GOD,	" "	18 "
CHARLES BURTON. A Tale.	" "	23 "

NEW BOOKS OF INSTRUCTION.

THE CHURCH CATECHISM SIMPLIFIED, *by Question and Answer,* $3 00.

SCRIPTURE READING LESSONS *for Young children,* $6

BEAUTIFUL BOOKS FOR GIFTS.

In quarto form, upon superfine paper.

THE OLD MAN'S HOME. By the Author of The "Shadow of the Cross," &c., with beautiful illustrations. Muslin, 50 cts; fancy paper, 25 cents.

THE SHADOW OF THE CROSS. An Allegory By the Rev. Wm. Adams. With elegant illustrations. Muslin, gilt, 62 1-2 cents; fancy paper covers, 25 cents.

THE DISTANT HILLS. An Allegory. By the same author. Similarly illustrated. Muslin, gilt, 62 1-2 cts. fancy paper, 25 cts.

SACRED ALLEGORIES. The Shadow of the Cross and The Distant Hills, in 1 vol. Muslin, gilt, $1.

THE DARK RIVER. An Allegory. By the Rev. Edward Munro. With 4 elegant illustrations. Muslin 62 1-2 cents. fancy paper, 25 cts.

THE HISTORY OF OUR BLESSED LORD. In Easy Verse. With beautiful lithographic illustrations, &c. Muslin 50 cents; fancy paper covers, 31 cents.

THE CASTLE ON THE ROCK. With a fine wood engraving. Muslin, 25 cents; fancy paper covers, 12 1-2 cents.

FIDELIS, THE SOLDIER OF THE PRINCE OF PEACE. An Allegory. With a fine engraving. Fancy paper, 8 cents.

PERIODICAL.

The CHILDREN'S MAGAZINE, *monthly publication,* 24 pages, 18mo—and three numbers in one quarterly, to save postage to distant subscribers—single, 25 cents per annum, and fifty copies for $10—payable always in advance.

☞ Address all orders for Books, and all remittances

DANIEL DANA, Jr., Agent,
Jan. 1, 1848. Church Depository, 20 John street.

THE MUTUAL LIFE INSURANCE COMPANY OF NEW YORK.

No 15 Wall street.

Nett amount of accumulated premiums invested in mortgages and N. Y. State and City Stocks and U. S. Government, $376,282,20.

THIS Company is organized on the purely mutual principle, and its business is restricted by the charter to the insurance of lives, and granting annuities and endowments, and now ranks among the strongest and safest institutions in this country. The whole of the profits inure to the benefit of the policy holders. An extensive and prosperous business promises large dividends on the first division of profits on the 1st February, 1848, and persons now insuring will share in these profits if they survive that period.

The premiums are paid annually, semi-annually, or quarterly, if desired, and are as low as any American Company, and lower than the English, with a participation in the profits. Policy holders are secured by investments in bond and mortgages on real estate in the city of New York and Brooklyn, worth double the amount loaned thereon, and in stocks of the State and city of New York, and of the United States.

The transactions of this Company are on the cash principle; consequently the survivors of parties insuring with it will not be subjected to the heavy drawback of accumulated premium notes, reducing the benefit of the assurance to a small pittance.

Persons may effect insurance on their own lives and the lives of others. A married woman can insure the life of her husband, which will inure to her sole use and that of her children.

Pamphlets explanatory of the principles of Mutual Life Insurance, and illustrating its advantages, with forms of application, may be obtained at the office of the Company 56 Wall street, or of any of its agents

TRUSTEES

Morris Robinson,
William J. Hyslop,
R. H. McCurdy,
Frederick S. Winston,
C. W. Faber,
Mortimer Livingston,
Theodore Sedgwick,
Stacy B. Collins.
John H. Swift,
Jos. B. Collins,
James S. Wadsworth
Henry W. Hubbell,
Gouverneur M. Wilkins,
John V. L. Pruyn,
Frederick Whittlesey,
Charles Ely,
John C. Cruger,
Walter Joy,
Alfred Pell,
David C. Colden,
John C. Thatcher,
Rufus L. Lord,
William Betts,
Joseph Blunt,
Isaac G. Pearson,
William Barnewall,
William Moore,
Zebedee Cook,
Jonathan Miller,
Fitz Green Halleck,
Robert Schuyler
Amos S. Perry,
Joseph Tuckerman,
Gidnon Hawley,
Wm. J. Bunker,
One vacancy.

MORRIS ROBINSON, President.
SAMUEL HANNAY, Secretary.
MINTURN POST, M.D., Physician to the Com'y.
JOS. BLUNT, Solicitor. 504 Broadway
May 22—tf

THE MUTUAL BENEFIT LIFE INSURANCE COMPANY—Office No. 11 Wall street—This Institution is distinguished by the following peculiarities:

1st. When the premium is over $50 annually, one fourth may be paid in cash, and three fourths in a secured note of 12 months, bearing six per cent. interest, or it may be paid half yearly, quarterly or monthly,

2d. Parties taking life policies and paying 50 per cent. of premium in cash, and those taking policies for shorter periods and paying 60 per cent. in cash, may give their individual notes for the balance, if satisfactory to the officers. There is an annual dividend of profits to the insured.

The business of the Company has been unparalleled during the time of its existence. To the 1st of August, 1847, (27 months,) 4160 policies had been issued, and after paying all losses and expenses, there remained nett capital of over $350,000. Statements of the business, and all other papers of the Company, may be had by applying at the office of the Company, No. 11 Wall street, New York.

DIRECTORS.

Seth Low,
Henry McFarlan,
John A. Underwood,
Robt. L. Patterson,
Thomas R. Segur,
Wm. M. Simpson,
Wm. A. F. Pentz,
Chas. S. Macknett,
Wm. H. Mott,
Adw. S. Snelling,
Edward Anthony.
Lewis C. Grover.

ROBERT L. PATTERSON, President.
BENJ. C. MILLER, Secretary.
Jos. L. LORD, Agent.
JAMES STEWART, M.D., Medical Examiner,
at the office daily from 2 to 3 o'clock,
VALENTINE MOTT, M.D.
JER. VAN RENSSELAER, M.D.,
Medical Board of Consultation.
December 4—tf